

vaine-glorie :

Faithfully translated (out of  
S. A V G V S T I N E his booke, in-  
tituled, *Speculum peccatoris*) into English,  
by W. P. Doctor of the Lawes.



*Sic transi gloria mundi.*

Printed at London by *John Winder*  
dwelling at the signe of the white  
*Beare, nigh Baynards Castle.*

1587.

THE GLASS OF

MINISTERS

OF THE CHURCH

OF SCOTLAND

IN THE YEAR 1790

AND 1791

AND 1792

AND 1793

AND 1794

AND 1795

AND 1796

AND 1797

AND 1798

AND 1799

AND 1800

AND 1801

AND 1802

AND 1803

AND 1804

AND 1805

AND 1806

AND 1807

AND 1808



TO THE WOR-  
SHIPFULL, EDMUND  
HASSELWOOD, of Ring-  
stone in the Countie of Lin-  
colne Esquire: W. P. wisheth  
most prosperous felicitie in this  
world, and in the world to come  
life everlasting.



IF GOD HIM-  
selfe so bitterlie in-  
ueyeth againste the  
extreme ingrati-  
tude of his people  
by his holy Prophet Esaias, saying:  
I haue nourished, and brought  
vp children, and they haue re-  
belled against mee: Yea if hee  
preferreth brute beastes in the re-

## The Epistle

turne of their duetie before them, saying: The Oxe knoweth his Owener, & the Assle his maisters cribbe: but Israel knoweth not mee.

If the Persians likewise, so woorthelie abhorred this vice of Ingratitude, so as they extreemely punished such, as they founde more willing to receiue, then readie to requite: adiudging them execrable unto God, iniurious to nature, and vnprofitable members of a common wealth.

If the Ciuill Lawe also, with good reason bindeth men by nature ad Antidora, to requite a good turne receiued in duetye.

I trust, no reasonable man wil blame mee, if I seeke by all meanes possible, to shunne so foul a blemish as vnthankefulnesse is, so hateful to God, so lothsome to man, and so repugnaunt



## Dedicatory.

repugant to nature.

Wherefore, finding my selfe  
deepely indebted (by your onely  
meanes) to al the name of Hassel-  
wood, and namely to maister Ed-  
ward Hasselwood, your good  
brother, and to that vertuous gen-  
tlewoman his wife, (a rare example  
of godlines and modestie) but espe-  
ciallie to your worship, both for the  
and al other your kindenesse curte-  
sie, and great friendships shewed to-  
wardes mee a stranger. And ha-  
uing no other waie in the world, to  
requite anie part of the same, then  
by leauing a publique testimonie to  
all posteritie, of my loyall loue, and  
hartie good will towardes you like-  
wise, to stande for the meede of so  
great a merite: I haue presumed to  
dedicate to your worship, this litle  
booke of S. Augustines, translated  
by me into English, and with great  
A. 3. labour

## The Epistle

labour quoted & confirmed Scripture in the margeant, as you see, verye profitable to the Christian Reader, that can finde in his heart, to sequester his mind from the vice of vaine-glory ( that procedeth from the ignorance of our owne estate ) the very snare of Satan, the puddle of pride, and the fountaine from whence distilleth all kinde of poysond infection, as by the viewe of this glasse may easily appeare.

Wherefore the premises duly considered: I doubt not, but that you will of your accustomed cutesse, pardon my presumpoion: and of your wonted Zeale to godlinesse, accept of my tarauell heerein, and thinke me rather vnable then unwilling anie way to discharge my duety, whereof I am carefull, as knoweth the Lorde: who euer preserue your worship, and that ver-

THOMAS

## Dedicatory.

truous Gentlewoman your wife long  
so continue amongst vs with  
increase of godlinesse,  
and worship in  
his feare.

Your worships, most  
faithful friend in  
the Lord. W.P.

A 4.

A



1841


and the same day  
the same day  
the same day  
the same day  
the same day

For your worship, most  
the same day  
the same day





**A PREFACE TO**  
*the Christian Reader, and*  
louing looker in this glasse  
of vaine-glory.

 **A** *Those beastes that*  
did not ruminare, nor  
chewe the cudde, were  
iudged filthye and un-  
cleane, by the Lawe Le-  
uiticall: <sup>a</sup> So (no doubt) all they  
that neuer enter into due considera- <sup>a</sup> *Leu. 11. 7.*  
tion of their estate and duetye, must <sup>b</sup> *Deut. 14. 4.*  
needes bee wicked, and vnholly, in the <sup>c</sup> *5. 6. 7. 8.*  
sight of the Lorde, <sup>b</sup> who most care- <sup>d</sup> *Jerem. 12.*  
fully recommendeth this exercise of <sup>e</sup> *1. Cor. 10. 11.*  
meditation vnto vs, saying: These <sup>f</sup> *9. 10.*  
wordes must remaine in thy heart, thou <sup>g</sup> *Deut. 6. 7.*  
<sup>c</sup> shalt meditate vpon them, both at home  
and abroad: when thou risest in the mor-  
ning. <sup>d</sup> And againe: Teach your chil-  
dren these things, that they may meditate <sup>e</sup> *Deut. 6. 7.*  
<sup>A. 5.</sup> upon <sup>f</sup> *22*



*A preface to the*

*upon them.* So is Ioshua commaunded to doe by the Lord himselfe. And so is Timothie likewise by his maister Paule willed to meditate. *Hac medi-*

Innocentius  
4. de utilita  
te humanæ  
vitæ.

*re.* Thinke of these thinges. This meditation hath alwaies beene the ordinarie exercise of the righteous & godly, yea likewise, of all wise heathen men. So did Isaac, the patriarch. So did David the Prophet. So did Ezechias the King. And so did Plato the Philosopher: saying, that the life of Philosophers was nothing else, but a dayly memoriall of their deathe, and dissolution. The remembrance whereof made the world (that we for wante of this meditation, so willingly, embrace) vile and contemptible vnto them: and auailed greatlye to guide them in all godlinesse: wherfore full well the sonne of Sirach doth say: *In all thy workes, whatsoeuer thou dost, remember the ende, and thou shalt neuer doe amisse.* How beneficiall it hath beene, the Niniuites can testifie: And Ahab can witnesse. Contrariwise, howe hurtful the want of this prouidence & circumspection hath beene, besides daily

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daily<sup>v</sup> experience, the woful destruction of the Sodomites, and the utter ruine of the Citie of Laish<sup>x</sup>, do sufficiently witnesse. And God himselfe by his holy Prophe<sup>r</sup> doth signifie, saying: *All the earth is fallen into utter desolation, for that there is no man that deeplye considereth these things in his heart.* Wee wonder greatly (& not without cause at the madnes of theeeues, that seeing a many hanged euery day for theste) yet without any regard, they continue their practise<sup>y</sup>, and consider not their<sup>z</sup> perill. Howe much the rather ought wee to bee amazed, at the humour of these worldlings, how possible (they can be so sottish and<sup>a</sup> frantike (knowing the vanitie of the worlde<sup>b</sup>, and the vengeance<sup>c</sup> to come) as to follow the one so much, <sup>d</sup> and feare the other so<sup>e</sup> little. The peacocke is not alwayes tooting on his traine, to further hys pride, but sometimes he loketh downwarde, to his legs though it quai<sup>l</sup>eth his courage: but man so delighteth in his pride, and vaine glory<sup>f</sup> that he hath neuer leasure to regard his mortality, & much lesse to bee mooued<sup>h</sup> thereat. Xerxes that mighty Monarch and Emperour

u Experientia docet.

x Genes. 19.  
24

y Iud. 18. 28  
z Ier. 12. 13

a Wisd. 94.  
32.

b Eccl. 1. 2.

c Luc. 3. 7.

d Iac. 4. 4.

e Psalm. 36

f Act. 17. 28

g Isa. 47. 7.

h Wisd. 2.

3. 4. 5.

*A p̄face to the*

m Iustin.  
hist. lib. 2.  
fol. 21<sup>r</sup>

Ieron epist.  
55. a.

Nic. de blo,  
ser. 114. a.

n *Act.* 11. 26  
14. Ber. lib.

sent  
Cipr. de 1;  
abusio nibus

August. de  
vita Chris

tiana. 1-  
o *Psal.* 8. 6.

*Ecc.* 1. 16.  
2. in all

*Iob.* 1. 2-  
p *Hof.* 12-8.

*Soph.* 2. 15  
q1. *Cor.* 7.

*1 Gen.* 3. 19.  
*1 Iob.* 8. 9.

*3 Heb.* 9. 27.  
*1 Wisd.* 2. 4

death, it

perour of the Persians a (beholding  
from an high, the hugenessse of his ar-  
my, in strength inuincible, in quality  
diuerse, in nūber infinit, covering the  
face of the earth: in whose courage &  
might, he had fully reposed the strēgh  
of his kingdome, the safegard of his  
person, & glory of his Empire:) could  
not refraine his eies from teares, con-  
sidering that of all this maruelous  
multitude that he sawe, after one hun-  
dred yeares, there should not a man be  
left<sup>m</sup>. And shall not wee, that are<sup>n</sup>  
Christians, at leaste-wise in name<sup>o</sup>,  
(viewing from the highest pinnacle of  
our conceit, our selues, our glorye,  
magnificence, and renowme: our welth  
our substance, our beauty, our strēgh,  
our friendes, and our dignitie, our  
health, our knowledge and brauerie,<sup>p</sup>  
wherein we repose all our felicity, and  
happines) <sup>q</sup> be nothing mooued with  
due consideration, that the world pas-  
seth away, and the concupiscence ther-  
of: and we shall be resoluēd to earthe,  
whereof we were framed<sup>1</sup> and knowe  
not how soone<sup>s</sup>: for this is the iudge-  
ment of all fleshe, thou shalte dye the  
death, it tarrieth not<sup>v</sup>. the coue-  
nant;

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*a Sirach.*

nant of the graue is not shewed to any<sup>u</sup>: but as water spilt on the <sup>x</sup> sande, so is man soone consumed, & brought to nothing<sup>y</sup>: to day a man, to morrow none<sup>z</sup>. Our life passeth away like a shadow<sup>a</sup>, and vanisheth into the ayre, as smoke<sup>b</sup>, as a poaste that passeth by and tarrieth not, as a shippe that faileth with full wynded<sup>d</sup>, or a byrde swifte of flighte<sup>e</sup>: yea, swifter then a Weauers shittell<sup>f</sup>, or an arrowe that is strongly shotte out of a bowe<sup>g</sup>: it is a tale that is tolde, or a spanne in <sup>h</sup> length. For no soner are we born, but straight waies we decay, and drawe towards an ende<sup>i</sup>, shewing no token of vertue, but are consumed in our owne wickednesse, & must at length appeare before the tribunall seate of Christ Iesus, who will bring to light those things which were hidden in darkenesse, reueale the secretes of our mindes<sup>l</sup> and as a righteous Iudge<sup>m</sup>, ycelde, vnto euery man as he hath done in the flesh, good or euill<sup>n</sup>. The ende of all things approacheth: and therefore. *S. Peter* exhorteth vs to bee sober, & to watch in prayer<sup>o</sup>: for the day of the Lorde is at hand, wherein the heauen shal passe away

<sup>14.12</sup>

<sup>x Iob. 24.19</sup>

<sup>y 2. Samu.</sup>

<sup>24.24</sup>

<sup>Iob. 7.8.</sup>

<sup>z Sirach.</sup>

<sup>38.22.</sup>

<sup>a Wisd. 5.9</sup>

<sup>b Wisd. 2.</sup>

<sup>12</sup>

<sup>c Ibid. 5.9.</sup>

<sup>d Ibid. 5.10.</sup>

<sup>e Ibid. 5.11</sup>

<sup>f Iob. 7.19.</sup>

<sup>g Wisd. 5.</sup>

<sup>12.</sup>

<sup>h Psalm. 39</sup>

<sup>5.</sup>

<sup>i Wisd. 5.</sup>

<sup>13</sup>

<sup>k 2. Cor. 5.</sup>

<sup>10</sup>

<sup>l Luke 12.2</sup>

<sup>3</sup>

<sup>m 2. Tim. 4.</sup>

<sup>8</sup>

<sup>n Rom. 14.</sup>

<sup>12.</sup>

<sup>o Math. 25.</sup>

<sup>34.48</sup>

<sup>o 1 Pet. 4.</sup>

<sup>17</sup>

<sup>1. Pet. 5.8.</sup>



*A p̄face to the*

p2. *Pe.* 5. 9. way with a noice: the element shall  
 10. 12. melt with heate, and the earth shall be  
 q *Sirach.* 14. consumed with fire<sup>p</sup>. All corruptible  
 10 things shall passe, and the workes ther  
 r *Reu.* 16. 15 of shall go withall<sup>1</sup>. When as the re-  
 s *Iere.* 5. 22. probate shal beholde the angry coun-  
 tenance of the Lord aboue<sup>r</sup> to terrifie  
 e *Reu.* 21. 8 him, and the infernall pitte boyling  
 below<sup>s</sup>, ready to swallow him<sup>t</sup>. his sins  
 on the one side, to crye vengeance a-  
 gainst him<sup>n</sup>, and the deuils on the o-  
 u *Gen.* 4. 10 ther side, executioners of his iudge-  
 18. 20 ment: within, his Conscience to  
 x *Pf.* 109. 6 gnawe<sup>x</sup>, and without, al the world on  
 fire. Alas, what remaineth for him to  
 y *Isa.* 58. 9. doe? to goe backward: it is impossi-  
 66. 24. ble<sup>2</sup>, to goe forward it is intollerable.  
 z *Psal.* 139 Then shal the iuste stand in great con-  
 6. 7. 8. 9. stancy<sup>a</sup>, but the wicked shall be enui-  
 a *Reu.* 14. 11 roned with an vnspeakeable feare<sup>b</sup>, &  
 b *Wis.* 5. 1. say to the hilles, *sal upon vs,* and *hide vs*  
 c *He.* 10. 27 from the face of him that sitteth on the  
 d *Reuel.* 6. throne, and from the anger of the Lamb:  
 16. 17. for the great day of his wrashe is come.  
 Neither doeth hee regarde anye mans  
 person, but sayeth: Though their ex-  
 cellency mount vp to the heauens, and  
 their  
*Wis.* 6. 7. *Deut.* 10. 17  
 2. *Chron.* 19. 7. *Act.* 10. 34. *Deut.* 10. 17. *Gal.* 2. 6.  
*Ephes.* 6. 9.



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their heades reache to the cloudes: yet  
shall they perishe for euer, like their  
doong: and they that haue seen them  
shall say: where are they, that shall flie  
away as a dreame, and they shall not  
finde them: but they passe awaye, as a  
vision in the night: so that the eye that  
hath scene them, shall see them no  
more, neyther shall their place enioye  
them agane. Their bread in their bel-  
lies shall bee turned to the gall of ser-  
pents: they shal be constrayned to spue  
out again their riches, that they haue  
deuoured: yea, God shall pull them  
out of their throates: they shalbe con-  
strained to sucke the galls of Cocatri-  
ces, and the tongue of the Adder shall  
sting them to death: they shall paye  
sweetely for all that they haue com-  
mitted, yet shall they not bee consu-  
med, but still suffer, according to the  
multitude of their deuises: vtter dark-  
nes shall couer them: and fire that ne-  
deth no kindling shall eate them vp,  
This is the portion of the wicked, rea-  
die prepared against the day of wra-  
the. So mindful hereof was *S. Ierome*, that  
whether he eat or dranke, or what else  
soeuer he did, this sound did euer ring  
in

*fl*ob. 20. 6.  
7. 8. 9. 14.  
15. 16. 18.  
Ec. 26. 29

*Hierom.  
transla.*

*A preface to the*

Innocentius  
4. de utilita  
te humane  
vitz.

in his eare: *Arise ye dead, and come to iudgement.* Likewise that auncient and reuerent Father, *Innocentius quart.* was so carefull to auoid the vengeance to come, that to stirre vp all the powers of his mind, with due consideration of the vanitie of this world, the vilenes of his nature, the shortnes of his time, the causes of sinne, & the punishment for the same: he still imagined to heare a damned soule answering his demand as foloweth.

*Dic mihi vas cinerum, quid prodest flos facierum? &c.*

Thus englished.

*Thou dust and clay,  
sell me (I say)  
Where is thy bewtie fled?  
was it in vaine?  
or doth it gaine  
thee fauour with the dead?*

*Thy house so his,  
thy pleasures by  
Thy castell more and lesse:  
Thy land so wide  
Thy wife beside,  
A straunger doth possesse.*

*Wherto*

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*Where is thy strength?  
become as length?*

*Thy wit thy noble blood?  
Thy worldly care,  
Thy dainty fare:*

*Do these thee any good?*

*The Answer.*

*I will not faine,  
All is but vaine.*

*There is no foode to finde,  
No wit, no wealth,  
No hiew no health:  
No hope in graue assignd.*

*What wilt thou more,  
My goods in store,  
My land so large and wide,  
My glory gay  
My braue aray,  
Encreased haue my pride.*

*My pride my paine  
Procured againe,  
My paine my grieſe a laſſe:  
My grieſe, my grieſe.  
Without reliefe,  
My ſenſes doth ſurpaſſe.*

*My*

*A Preface to the*

*My wailing woe.  
No man doth know,  
No tonge can halfe display:  
I freeze. I drie, exceedinglye,  
Alas, and well awaye.*

*I weepe I wayle,  
I faint, I faile,  
I steepe, I stampe, I stave:  
I dye, I die,  
euerlastinglye,  
Fare-well, by mee beware.*

*The mighty shall mightily be tormented. Wisd. 6. 8.*

**O** the deadly corruption of mans nature, that where natural loue, that man beareth to him-selfe, pricketh him forward, to committe all kind of wickednes with greedines: shall not natural feare consequentlie, that a man ought to haue, for the auoiding of his own danger, reclayme him to repentance? and seeing euery liuing thing naturally abhorreth his owne destruction. The carelesse Niciuites were

mooued

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moued at Ionas his preaching<sup>m</sup>: the  
desperate souldiers<sup>n</sup> at Iohn his mena- m Ion. 3. 5.  
cies: the obstinate Israelites at <sup>o</sup> Pe- n Luc. 3. 14  
ters perswasion<sup>p</sup>, Yet are wee so roc- <sup>15</sup>  
ked in the cradle of security<sup>q</sup>, that, let o Act. 7,  
the charmer charme neuer so wiselye, 51  
r wee stoppe the one eare with our p Act. 2. 37  
taile, and the other with the ground. q Isa. 47. 7  
(crying peace, peace, when sudden de- r Psalme.  
struction bouereth ouer our heades ) 1. Thes. 5. 3  
and are neuer a-whit moued ther-at: Isa. 33. 50.  
Wherefore the auncient Fathers, to  
waken vs out of this deade Lethargie,  
haue written very large volumes, and  
long discourses: So likewise, to the  
same end & purpose. S. Augustin some-  
times Bishop of Hippo, a man of god,  
endued with his spirit in greater mea-  
sure, then any man hath beene, (in my  
iudgement) since the Apostles time,  
amongst the auncient Fathers, had al-  
wayes in greatest admiration, for his  
singular knowledge and sinceritie of  
life. A bright burning torch in the ta-  
bernacle of God, though subiect to  
infirmities, & somewhat infected with  
the time: yet being read with iudge-  
ment, a singular instrument, no doubt  
to set forth the gladesome light of his  
glorious



*A Preface to the*

glorious Gospell, as from the face of  
Christ Iesus) hath written this little  
booke in Latine, intituling the same  
rightly, *Speculum Peccatoris*: A cleare  
Christall indeed, and a liuely looking  
glasle for all loose liuers, perfectly to  
view themselves, and their imperfecti-  
ons therein: which being daily practi-  
sed, and duely performed, may serue  
by the grace of God, and his assist-  
ance, to make them neyther idle, nor  
vnfruitfull in the knowledge of them-  
selues<sup>u</sup> and our Lord Iesus Christ<sup>x</sup>, but  
strong as *Sampson*<sup>y</sup>, warie as *David*<sup>z</sup>,  
and wise as *Salomon*<sup>a</sup>. The same booke  
(for the benefite of the Englishe Rea-  
der) haue I translated faithfully and  
truelie quoated in the margent, to my  
great trauell, with places of scripture,  
and touchstone of the truthe, whiche  
the brightnes of the euerlasting light,  
and the vndefiled mirrour of the Ma-  
iesty of God<sup>b</sup>, from whence this little  
Glasle hath borrowed his brightnes<sup>c</sup>,  
as the Moone dooth from the bright-  
nes of the sunne, and like-wise impar-  
teth the same vnto the beholders,  
to their exceeding comfort. where-  
fore, accept willingly, viewe the same  
dili-

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diligently, and reforme thy selfe presently. The ende thereof is to knowe thy<sup>d</sup> selfe thereby, and not to be over-wise in thyne owne conceite, but to feare the Lorde, and eschewe<sup>e</sup> euill, for hee is a iust<sup>f</sup> and a terrible God, seuerely punishing<sup>h</sup> the carelesse, the slothfull, and the carnall<sup>k</sup> Christian, that maketh Christianity but an outward<sup>l</sup> profession, and his libertye a cloake to couer his lewdnes<sup>m</sup>. Beguile not thy selfe<sup>n</sup> God is not mocked<sup>o</sup>. Neither shall vnrighteousnes enherite his kingdome<sup>p</sup>: If God spared not the Angels his spiritual Messengers<sup>q</sup>: but for their sinne cast them down to Hel, and deliuered them to the chaines of darcknes to be kept vnto damnation: nor Adam our father, the image of his Deity<sup>r</sup>, but for once trespassing<sup>s</sup>, pronounced death againste him: If Moses and Aaron the mirrors of God- lines, for doubting only at the waters of Meribā, were vtterly excluded from the land of promise<sup>t</sup>: If all the tribe of Benjamin<sup>v</sup> so furthered of their brethren so fauoured of God<sup>n</sup>, so firme-

d 1. Cor. 11. 28  
2. Cor. 13. 5  
e Pro. 3. 7.  
f Soph. 3.  
g Deut. 7. 5  
h Sirach. 13.  
i Pro. 18. 9.  
k Galath. 4. 21.  
l Matth. 7. 22.  
m Rom. 2. 13  
n Luc. 13. 27.  
o 1. Pet. 2. 6.  
p Gal. 5. 13.  
q 1. Iacob 1. 26  
r Pro 15. 3  
s Esay. 60. 19  
t Reu. 22. 5.  
v 1. Cor. 6. 9  
w Psal. 103. 12.  
x Psal. 104. 4  
y 2. Pet. 2. 2.  
z Job. 4. 18. Iud. 6. 1 Gen. 1. 26. v Gen. 31. 2. 17. u Numb 20. 6. v. Numb. 20. 24. Deut. 32. 31. x Gen. 44. 33, Gen. 45. 14.

*A preface to the, &c.*

Iye settled in the hart of Iewry for the  
onely abusing of a Leuites wife, were  
miserably slaine with the edge of the  
sword, men women and children, (sixe  
hundred excepted) by the Lordes ap-  
pointment, their Cities razed, the cat-  
tell consumed, their houses burnt vp,  
and their land left desolate. If Saule  
the Lords chosen endued with his  
spirit, for one trespasse committed,  
was diuested of his kingdome, de-  
graded of his dignity, spoyled of his  
spirit, giuen over to Satan, himself to  
the sworde, his children to the gal-  
lowes, and his house committed to vt-  
ter destruction:

If Dauid the dearling and faithfull  
friend of God, coulde not escape pu-  
nishment for his sinne committed,  
but felt greeuously what it was to fall  
into the handes of the Lorde, for all  
his former integritie: what art thou  
to looke for that wallowest in wic-  
kednesse filthy and abhominable, and  
drinkest iniquity, as it were water?  
for the which thing sake, the wrathe of  
God commeth vppon the children of  
disobediencel, Shall not the reiecti-  
on

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on of Caine,<sup>r</sup> the drowninge of, the *r Gen. 4. 11*  
world,<sup>s</sup> the burning of Sodome,<sup>t</sup> the *f Gen. 7. 20.*  
finkeing of Corah,<sup>u</sup> & his companiōs *t Genes. 19.*  
the punishment of Israel, the captiui- *24*  
tie of Iuda, the subuersion of the Tē- *v Numb. 16*  
ple<sup>z</sup>. the slaughter of Nadab. <sup>a</sup>the fall *x Numb. 14*  
of *Ananias*<sup>b</sup>, the consumptiō of *Herod* *45*  
<sup>c</sup>nor the miserable massacre of Israels *y Iere. 4. 74*  
<sup>d</sup>posterity, moue, thee to amendment, *z 2. Kinges*  
<sup>e</sup>but must needes abuse the patience, *25. 9*  
and the long-suffering of God, not *a Numb. 34.*  
knowing, that his bountifulnes leadeth *Leuit. 10. 2*  
thee to repencaunce? Thou, thou (I say) *b Act. 5. 5*  
that for the hardnes of thy heart, canst *c Act. 12.*  
not repent, heapest to thy selfe wrath, *13*  
against the day of anger<sup>1</sup>. Wherefore *d Iosephus*  
take heed in time, least with *Esau*, *de bello Iu.*  
thou repentest too late, and findest no *daico. lib. 1*  
fauour, thou thou seeke it with teares *cap. 12. & 3*  
<sup>b</sup> Make no longe tarying to turne vnto *e Ro. 15. 4.*  
the Lord: putte not off from daie to *f Rom. 24.*  
daye: for sodenly shal his wrath come *5.*  
and in the time of vengeance he shall *g Gal. 5. 9.*  
destroy<sup>1</sup> thee. The axe is laied to the *10.*  
roote of the tree: and euery tree that *b Heb. 12.*  
bringeth not forth good fruite, shalbe *1. 7.*  
hewen downe and cast into the<sup>k</sup> fire. *i Sirac. 5. 7*  
Repent<sup>1</sup> therefore presentlye, & bring *k Luc. 3. 9.*  
foorth fruites worthy of repentance.<sup>m</sup> *l Esa. 118.*  
*m Mat. 3. 8*  
confirmē



*A preface to the, &c.*

**Luc. 3. 84** confirme thine election, i and finishe  
thy saluation with feare & trembling.

**12. Pet. 1. 10** <sup>k</sup> The daye of the Lorde is at hande.

**k Phi. 2. 12.** Let vs therefore be sober and watch, <sup>m</sup>

**11. Pet. 4. 7** continuing in prayer, that we may bee

**11. Pet. 4. 7** made worthy to escape so great a ven-

**Mat. 25. 13** geance: <sup>n</sup> that when the Lorde him-

**Luc. 21. 36.** selfe shall descend from heauen with a

**n 1. Thes. 4.** shoute, & with the voice of the Arch-

**16. 4. 17.** angell, and with the trumpet of God,

**- 2. Tim. 1** ( and the dead in him shal <sup>o</sup> arise) that

**17.** we may bee caught in the cloudes, to

meet the Lord in the aire, euer to co-

tinewe with him. To whom with the

Father, and the holy-Ghost, three

Persons, onely wise, euerla-

sting, immortal & in-

uisible God, be

honor

& glory, for euer and

euer.

(\*)

*Farewell in him that we hope to  
behold in the aire, to our ex-  
ceeding great comfort:*

W.P.





# HOW PROFITABLE THIS GLASSE is to the faithfull beholders thereof.

## CHAP. I.

*O that they were wise, vnderstood  
this, and would provide prouidentie  
for the latter end<sup>a</sup>.*

<sup>a</sup> *Deut. 23.*

29



FORASMUCH  
as wee are  
trauelers<sup>b</sup> on  
the high way<sup>c</sup>  
of this transi-  
tory<sup>d</sup> life, and

<sup>b</sup> *Heb. 11.*

13

<sup>c</sup> *1 Cro. 29.*

15

<sup>c</sup> *Pro. 14.*

12

*Prouer. 16*

25

our daies passe away like a shadow<sup>e</sup>, we had great need<sup>e</sup> continually<sup>h</sup> to recount that, that

<sup>d</sup> *Iob. 7. 2.*

B I.

the

<sup>e</sup> *Psal. 144. 4.* <sup>f</sup> *Iob. 8. 9.* <sup>g</sup> *2 Theff. 3. 7.* <sup>h</sup> *1 Theff. 5. 6.*  
*2 Theff. 3. 13.*

The glaſſe of vaine-glory.

<sup>Job. 8. 9.</sup> the frailty<sup>i</sup> and weakenesse<sup>k</sup> of  
<sup>Isa. 3. 1.</sup> our nature<sup>l</sup> vrgeth vs so often  
<sup>Rom. 7. 3</sup> to forget<sup>m</sup> wherof almighty god  
<sup>Rom. 8. 3</sup> (fauouring our preferment<sup>n</sup>)  
<sup>2 Cron. 24. 22.</sup> hath by his holy ſeruant Mo-  
<sup>Exechiel. 33. 11.</sup> ſes aduertized vs in theſe fewe  
<sup>Malach 3. 18.</sup> woordes following<sup>o</sup>. *O that*  
<sup>Deut. 32. 29.</sup> *they were wiſe, &c.* wherby we  
<sup>Mich. 6. 8.</sup> may eaſilie ſee and perceiue,  
<sup>Prom. 14. 27.</sup> what he requires at our hands  
<sup>Pet. 3. 22</sup> and how we may ſhunne and  
<sup>Sirach. 7. 17.</sup> auoide the daunger of death<sup>n</sup>:  
<sup>Sir. 13. 23.</sup> if wee obſerue this heauenlye  
<sup>Sirach. 18. 24</sup> aduiſement,<sup>r</sup> that hee himſelfe  
<sup>Gala. 6. 9</sup> (in mercy) wiſheth vs to fol-  
<sup>Num. 23. 10. v Isa. 49. 8. Iop. 10. 28. n Sirac. 7. 36.</sup> lowe, ſaying, *O that they were*  
<sup>2 Cor. 4. 18. x. 2. Pet. 1. 0. 1.</sup> *wiſe, &c.* O profitable<sup>r</sup>, happy,  
<sup>Sirach. 7. 17.</sup> and heauenly counſell, that  
<sup>Sir. 13. 23.</sup> may ſerue the faithfull<sup>v</sup>, as a  
<sup>Sirach. 18. 24</sup> Glasſe of yaine-glory<sup>u</sup>, a ſafe-  
<sup>Gala. 6. 9</sup> gard againſt ſin<sup>x</sup>, & a perfect  
<sup>Num. 23. 10. v Isa. 49. 8. Iop. 10. 28. n Sirac. 7. 36.</sup> pathway  
<sup>2 Cor. 4. 18. x. 2. Pet. 1. 0. 1.</sup>

## The Glasſe of vaine-glory

pathwaye to life euerlaſting, <sup>y Heb. 12.</sup>  
 faithfullye <sup>14.</sup> & deliuered vnto  
 them by the ſame wordes: o  
*that they were wiſe, &c.* O hol-  
 ſome leſſon of our ſweete Sa-  
 uiour<sup>z</sup>, wher-hence we receiue  
 inſtruction to wiſdome<sup>a</sup>, a ca- <sup>z Zach. 9.9</sup>  
 ueat to continency<sup>b</sup>, a precept <sup>a Luc. 16.</sup>  
 to Prouidence<sup>c</sup>, a rule of righ- <sup>8.</sup>  
 teouſneſſe<sup>d</sup>, a remorse of con- <sup>b 2. Samu.</sup>  
 ſcience<sup>e</sup>, and an atchieument <sup>13.</sup>  
 vnto heauenlye graces <sup>12.</sup> <sup>c Sirach. 7.</sup> tho-  
 row Ieſus Chriſt our Lorde<sup>f</sup>. <sup>36.</sup> <sup>d 2. Tim. 2.</sup>  
 And therefore he ſaith: *O that* <sup>22.</sup>  
*they were wiſe, &c.* O the won- <sup>Gal. 6. 16.</sup>  
 derful goodneſſe of our crea- <sup>Phil. 3. 16.</sup>  
 tour, the infinite loue<sup>i</sup> of our <sup>c Rom. 2. 15</sup>  
 redeemer<sup>k</sup>, and the exceeding <sup>f 1. 2. 11.</sup>  
 comfort<sup>l</sup> of our ſweet ſancti- <sup>g Luc. 1. 17.</sup>  
 fier<sup>m</sup>: we wicked<sup>n</sup>, negligent<sup>o</sup>, <sup>h Pſal. 17. 1.</sup>  
 & vnprofitable ſeruants, <sup>i Rom. 5. 19</sup> that <sup>k 1. Io. 4. 9.</sup>  
 by our owne demerits <sup>l Iohn. 15.</sup> haue <sup>19.</sup>

B 2

ra- <sup>m Acts. 9.</sup>  
<sup>p Pſ. 1. 8.</sup>

The glaſſe of vaine-glory.

rather deſerued death than  
<sup>f Rom. 11.</sup> life<sup>v</sup>, (beholde) are now inui-  
<sup>32.</sup> ted to ſaluation by God him-  
<sup>f Dent. 32.</sup> ſelfe<sup>f</sup> that pardoneth our in-  
<sup>19.</sup> iquities<sup>s</sup> and woorketh in vs  
<sup>a Mich. 7.</sup> al in all<sup>c</sup>, who then (vnleſſe he  
<sup>18</sup>  
<sup>i Philip. 2.</sup> were<sup>a</sup> a meere reprobate<sup>v</sup> gi-  
<sup>13</sup> uen vp to vile affections<sup>u</sup> paſt  
<sup>v Rom. 9.</sup> feeling, to worke wickedneſſe  
<sup>21</sup>  
<sup>u Rom. 1.</sup> with greedineſſe<sup>x</sup> ) hearinge  
<sup>26.</sup> theſe moſte louing wiſhes of  
<sup>z Ephesi. 4</sup> our good God, and well wey-  
<sup>19.</sup> ing the ſame, would not moſt  
<sup>y Pſal. 96.</sup> vehemently reioice inwardly<sup>y</sup>,  
<sup>11.</sup> and be more gladde than his  
<sup>z Pſ. 122. 1</sup> tongue were able any way<sup>t</sup> to  
<sup>1 Chr. 29. 9</sup> expreſſe<sup>z</sup> the ſame, to ſee what  
<sup>a Pſal. 8.</sup> great care<sup>a</sup> and ſingular re-  
<sup>Exc.</sup> gard<sup>b</sup>, the almightie G o d<sup>c</sup>  
<sup>b Iſa. 1. 9</sup> King of the heauens<sup>d</sup>, Lord of  
<sup>c Gen. 17. 1</sup> Angelles<sup>e</sup>, and Creator of all  
<sup>d Reue. 19</sup> thinges<sup>f</sup> hath to vs ward that  
<sup>16.</sup>  
<sup>g Pſal. 104</sup> are conceiued in ſinne, borne  
<sup>4.</sup>  
<sup>Reuel. 4.</sup> in



## The Glasse of vaine-glory

in iniquitie<sup>s</sup>, poore<sup>h</sup>, wret-<sup>8</sup> Psal. 51. 5  
 ched<sup>i</sup>, and miserable sinners<sup>k</sup>,<sup>h</sup> 2 Cor. 8.  
 hauing our conuersation ac-<sup>9</sup>  
 cording to the course of the<sup>i</sup> Psal. 22. 6  
 world in the luste of our fleshe<sup>k</sup> Tit. 2. 3.  
 enemies to G O D, and by na-  
 ture the children of wrath and  
 disobedience<sup>l</sup>. And therefore  
 ought wee likewise to haue a  
 speciall care, that aboue al<sup>1</sup> Ephes. 2  
 things<sup>m</sup> wee obey his will dili-<sup>3</sup>  
 gently<sup>n</sup>, embrace it duetiful-<sup>m</sup> Luc. 10.  
 ly<sup>o</sup>, and to the very vttermost<sup>17</sup>  
 of our powers fulfill the same<sup>Dent. 6. 5.</sup>  
 effectually<sup>p</sup>, otherwise, if wee<sup>Leu. 19. 13.</sup>  
 do not so<sup>q</sup>, there remayneth<sup>n</sup> Isai. 6. 8.  
 an euerlasting woe, and mise-<sup>Mar. 1. 13.</sup>  
 rie vnto vs<sup>r</sup> pronounced by<sup>o</sup> Ephe. 5. 3.  
 the Apostle saying, *We are of all*<sup>p</sup> 1. Io. 23.  
*men most miserable, &c.* In vaine<sup>Hebr 10. 7</sup>  
 truly and to no purpose<sup>s</sup> doo<sup>q</sup> Deut. 28.  
 we enbusie our selues to obey<sup>58.</sup>  
<sup>r</sup> Lenit. 26  
<sup>14.</sup>  
<sup>Lament. 2.</sup>  
<sup>17</sup>

B 3

the

Malac. 2. 2



<sup>a</sup> *Iſa. 1. 11.* the Lord <sup>t</sup> in any thing, vnleſſe  
<sup>v</sup> *1. Pet. 4. 8.* that firſt vnſainedly <sup>v</sup> wee hate  
<sup>1. Tim. 1. 5. thoſe thinges ( from the bot-  
<sup>b</sup> *Pſal. 139* tome of our hartes<sup>u</sup>) that wee  
<sup>21</sup> knowe to bee lothſome and  
<sup>a</sup> *Renel. 2. 2. 6.* hatefull vnto him <sup>t</sup>, and con-  
<sup>v</sup> *Reu. 2. 26* trariwiſe hartely hold<sup>r</sup>, & tru-  
<sup>2</sup> *Pſal. 119. 47.* ly embrace<sup>r</sup> ſuch thinges as we  
<sup>a</sup> *He. 13 21.* perceiue to bee both pleaſant  
 and acceptable in his ſight<sup>a</sup>,  
 wherefore hartly & humble  
 is our heauenly father<sup>b</sup> to bee  
<sup>b</sup> *Mat. 6. 9.* continually <sup>c</sup> called vpon of vs  
<sup>c</sup> *1. Theſ. 4. 17* in the name of his beloued  
<sup>d</sup> *Luc. 3. 22* ſonne Chriſt Ieſus<sup>d</sup>, that hee  
 would vouchſafe to worke in  
<sup>e</sup> *Pſal. 1. 19 14.* our harts <sup>c</sup> a liking of his will<sup>f</sup>,  
 and a lothing of wickedneſſe<sup>e</sup>:  
<sup>f</sup> *Phil. 2. 13* ſtill reaching his helping hande  
<sup>g</sup> *Eph. 5. 11.* to vs, ( in his might ) to per-  
<sup>b</sup> *Mat. 14. 31.* forme that, that ( in mercy<sup>i</sup> )  
<sup>i</sup> *Phi. 3. 21.* he exhorteth vs vnto, ſaying:  
<sup>k</sup> *Pſal. 86. 4.* O that they were wiſe, &c.</sup>

CHAP. 2.

The necessitie of this glasse, by the  
example of Sampson, David,  
and Solomon,



Eigh (welbeloued) 2

this lesson that thou  
readest: for the due  
consideration here  
of, is the pulling downe of  
pride<sup>a</sup>, the extinguishing  
of enuie<sup>b</sup>, the medicine of<sup>a</sup> *Isa. 47.*  
malice<sup>c</sup>, the flight of fleshle<sup>b</sup> *Prou 11.*  
lust<sup>d</sup>, the gall of vaine-glorie<sup>e</sup>,  
an entrance into discipline<sup>f</sup>; *1 Pet. 2. 5.*  
a haven vnto holinesse<sup>g</sup>, and  
the neere waie<sup>h</sup> (though nar-  
rowe<sup>i</sup>) that leadeth to life e-  
uerlasting<sup>k</sup>, purchased vnto<sup>f</sup> *Ecc. 12.*  
vs by Christ our righteous-  
nes<sup>l</sup> and therefore hee sayeth. *Sirac. 7.*

O *Wif. 5. 7.*

<sup>i</sup> *Math. 7. 13. 1 Pet. 1. 4. k Rom. 6. 23. l Iere. 23. 6.*

O that they were wise, &c. but alas, too too few attaine to perfect wisdom, and true vnderstanding in deede<sup>m</sup>: before whose eies the knowledge of their frailtie<sup>n</sup>, the corruption of their nature<sup>o</sup>, the remembrance of their sins,<sup>p</sup> the meditation of their death<sup>q</sup> or the carefull consideration of their owne danger<sup>r</sup>, is still in freshe memorie<sup>s</sup>. Howe profitable then is this Glasse of vaine-glorie, that leadeth thee directly<sup>s</sup> to perfecte wisdom, and true holinesse, without the which no man shall see God<sup>t</sup>: for assure thy self, that if thou faithfully, and often viewest thy selfe herein thou shalt become stronger then Sampson<sup>v</sup>, warier then Dauid<sup>u</sup>, and wiser than Solomon<sup>x</sup>, for they

<sup>m</sup> Isa. 1. 3.

<sup>n</sup> Gen. 6. 5.

<sup>o</sup> Job. 15. 16

<sup>p</sup> Iere. 17. 9.

<sup>q</sup> Rom. 3. 4.

<sup>r</sup> Psal. 51. 3

<sup>s</sup> Sirach. 7.

36

<sup>t</sup> Sirach. 41. 2.

<sup>u</sup> Ia. 1. 14.

<sup>v</sup> Eccl. 12

1. &c.

<sup>w</sup> Deut. 31.

29.

<sup>x</sup> Heb. 12.

14.

<sup>y</sup> Indg. 14.

8.

<sup>z</sup> 1 Samuel

30 32.

<sup>aa</sup> Psal. 119.

9. &c

<sup>bb</sup> 1 King. 3.

12

they neglecting to beholde  
 themselues in t his Glasse of  
 vaine-glorie. ranne head. long  
 into their filthie and carnall  
 desires<sup>r</sup>, without casting of  
 Perils, or doubte of any fu-  
 ture inconuenience<sup>z</sup>, but be-  
 came patternes of folly to all  
 the worlde<sup>a</sup>. wherebye wee  
 learne this much, that if suche  
 men, endewed with so greate  
 wisdome and courage, sustay-  
 ned so great a foyle<sup>b</sup>, Wee  
 ought with all indeuour wari-  
 ly to walke<sup>c</sup>, beeyng of our  
 selues so weake<sup>d</sup> and so igno-  
 raunt<sup>e</sup>: for the fall of these  
 three notable Champions is  
 left written, and recorded for  
 our learning<sup>f</sup> not to that ende  
 and purpose, that it should be  
 vnto any an occasion of sinne

<sup>r</sup> Iud. 6. 8

Iud. 14. 7.

<sup>z</sup> Sa. 11. 4<sup>1</sup> King. 11.

12

<sup>1</sup> Kin. 3. 4.<sup>2</sup> 1 Theff. 5

3.

<sup>a</sup> Deut. 3.

21

<sup>b</sup> Iud. 16.

30.

<sup>2</sup> Sam. 15

14

<sup>1</sup> Kin. 11

14

<sup>c</sup> Rom. 12.

13.

<sup>d</sup> Rom. 3. 3<sup>e</sup> 1 Pet. 2.

11

to  
<sup>1</sup> Pet. 5. 8.<sup>a</sup> Pet. 3. 11. & <sup>f</sup> 2 Tim. 3. 16. 2 Timothe. 3. 17.



to commit the like folly<sup>s</sup>: but  
a mirror rather thereby to be  
more wary and vigilant, and  
to take the better heede by o-  
ther mens harmes<sup>h</sup>, that wee  
trust not too much (as they  
did) to our owne strength,  
or presume too farre in our  
owne wisdomes<sup>k</sup>, but that we  
be alwayes fearefull<sup>l</sup>, alwaies  
watchfull<sup>m</sup>, alwaies sober<sup>n</sup>,  
and neuer forgetfull of our  
owne mortalitye<sup>o</sup>, for they  
that negligentlie and looselie  
regarde these thinges, are in  
truth and deede, neither wise<sup>p</sup>,  
nor any way consideratiue<sup>q</sup>,  
but thrust themselues as bruite  
beastes (in whome there is no  
vnderstanding<sup>r</sup>) headlong in-  
to their owne vtter ruine and  
destruction<sup>s</sup>. Therefore God  
himselfe (to the end that wee  
should



shoulde not bee carelesse and  
 drousie<sup>s</sup>, but rather that our<sup>s</sup> <sup>Leuit. 20.</sup>  
 mindes should be alwayes vi-<sup>4</sup>  
 gilant and carefull for the at-<sup>Iouhua. 18.</sup>  
 tayning of true wisdom<sup>e</sup> )<sup>3.</sup>  
 willeth our welfare<sup>v</sup>, and wai-<sup>Pro. 8. 33.</sup>  
 neth vs to warinesse by these<sup>v</sup> <sup>Ezech. 33.</sup>  
 wordes that follow, *O that they*  
*were wise.* Wherefore it is our  
 part likewise carefullie to con-  
 sider the same, <sup>11</sup> and with the  
 inwarde eie of Reason, not<sup>11</sup>  
 sleightlie, but seriously<sup>x</sup> viewe<sup>Pf. 14. 3. 5.</sup>  
 this myrrour of miserie, and<sup>Pro. 22. 29.</sup>  
 weigh well the waighte of so<sup>x</sup> <sup>Pf. 78. 12.</sup>  
 holesome an admonition<sup>v</sup> <sup>Pro. 3. 2. 19.</sup>  
 For euen as frankensense yeel-<sup>Pro. 2. 1. 2.</sup>  
 deth no smell, vnlesse it be in<sup>3. 4.</sup>  
 the fire orderly broyled: so fa-<sup>v</sup> <sup>Pro. 2. 11</sup>  
 uoreth no parte of Scripture,  
 vnlesse it bee firste in the  
 hart of man due-  
 ly digested.<sup>2</sup>

<sup>2</sup> Luc. 9. 44.

Luc. 8. 12.

Heb. 4. 2.

## CHAP. 3.

*A view of mans miserye,  
and short continuance.*

*O that they were wise, vnderstood  
this, and would prudently pro-  
uide for their latter ende.*

<sup>a</sup> Dan. 1.

14

<sup>b</sup> Psal. 119

34

Hos. 14. 10

<sup>c</sup> Eccle. 9.

12

<sup>i</sup> Pet. 4. 7.<sup>d</sup> Iob. 14. 5.

Psal. 103. 15

<sup>e</sup> Iam. 1. 14<sup>f</sup> Psal. 90.

9. 10

<sup>g</sup> Iob. 7. 1.<sup>h</sup> Pja. 1. 14

4

<sup>i</sup> Ro. 5. 12<sup>k</sup> Rom. 7. 7.

Eholde, beloued in  
the LORD, three  
thinges deliuered  
vnto vs hereby: to  
wit, knowledge<sup>a</sup>, vnderstanding<sup>b</sup>,  
and providence<sup>c</sup>, whereby it is  
apparant, that GOD woulde  
haue vs to knowe, to vnder-  
stand and to prouide for our  
departure; but first to knowe  
what? this our life to be both  
<sup>d</sup>dangerous<sup>e</sup> and shorte<sup>f</sup>, stuf-  
fed with miseries<sup>g</sup>, subiect to  
vanitie<sup>h</sup>, defiled with sinne,  
corrupt with desire<sup>k</sup>, and e-

HOR

## The Glasse of vaine-glory.

uer sliding towards an<sup>l</sup> ende: <sup>1</sup>*Iob. 8. 9.*  
 for there is no defense against  
 the graue<sup>m</sup>. That the more<sup>m</sup> <sup>*Sira. 41*</sup>  
 slippery, vncertaine, and mi- <sup>4</sup>  
 serable this life appeareth: it  
 might the rather be contem-  
 ned for the loue and longing,  
 that wee ought to haue vnto  
 that life that neuer shall haue  
 ending<sup>n</sup>.

<sup>n</sup> *Phil. 1.*

Likewise, God wisheth vs <sup>23</sup>  
 well to vnderstand, what? our <sup>*Col. 3. 1. 2.*</sup>  
 owne estate: that, as naked wee <sup>*Luc. 18. 13*</sup>  
 came oute of our mothers  
 wombe, so naked we must re-  
 turne againe<sup>o</sup>: for as earthe <sup>*o Iob. 1. 21.*</sup>  
 we are, to earth eft soones wee <sup>*Eccle. 5. 14*</sup>  
 are to be conuerted<sup>p</sup>. <sup>*Wisd. 7. 6.*</sup>  
<sup>*p Gen. 3.*</sup>

With nakednesse and wee- <sup>19</sup>  
 ping, wee beganne our enter-  
 lude<sup>q</sup>: with paine and vexa- <sup>*q Wisd. 7. 3*</sup>  
 tion, are our partes continu- <sup>*Eccles. 14.*</sup>  
 ed<sup>r</sup>, and now with griefe, and <sup>*r Sira. 40.*</sup>  
 sorrow <sup>*I. &c.*</sup>

## The Glasse of vaine-glory.

forowe, must we take our farewell.

<sup>1</sup> Gen. 37.

<sup>35</sup>

<sup>2</sup> Gen. 3. 16.

<sup>3</sup> Ecc 9. 3.

<sup>4</sup> Sir. 41.

<sup>1. &c</sup>

<sup>u</sup> Psal 23 4.

<sup>x</sup> 1. Chron.

<sup>29. 15.</sup>

<sup>Heb. 13. 13.</sup>

<sup>7</sup> Heb. 12

<sup>1.</sup>

<sup>2</sup> Job. 7. 1.

<sup>a</sup> 1. Tim. 6.

<sup>7.</sup>

<sup>Ren. 3. 17.</sup>

<sup>b</sup> Psal. 138.

<sup>15.</sup>

<sup>c</sup> Job. 1. 21.

<sup>Reuel. 3. 17</sup>

<sup>d</sup> Ro. 8. 37.

<sup>e</sup> Psal. 38. 3.

<sup>f</sup> Isay. 51.

<sup>21.</sup>

<sup>Job. 14. 1.</sup>

<sup>8</sup> Psal. 9. 6.

<sup>Job. 3. 9.</sup>

<sup>Col. 3. 15.</sup>

So is our beginning lamentable<sup>s</sup>, our continuance wretched<sup>t</sup>, and our departure grievous: for the onely remembrance of death, is both grievous and bitter to a man that liueth at reste, in his possessions, and hath prosperity in all his affaires: yet is it the ordinance and decree of the Lorde ouer all flesh<sup>v</sup>.

Wherefore vnderstande thy selfe, during thy small abode in this vale of misery<sup>u</sup>, to bee heere a sojourner, and no citizen<sup>x</sup>: a wayfaring man<sup>v</sup> in continuall warrefare<sup>z</sup>, needye<sup>a</sup>, poore<sup>b</sup>, beggerlye<sup>c</sup>, weake<sup>d</sup>, sicklie<sup>e</sup>, and miserable<sup>f</sup>, and of no continuance<sup>g</sup>. Then art thou happie, if thou well vnderstand



## The Glasse of vaine glory.

derstande thine estate aright,  
by this heauenly aduisement,  
and engraue it in thy heart, e-  
uer to continue: obseruing also  
so this rule of righteousness  
(that followeth) faithfully.

*Vive Deo gratus, toti mundo tumulatus.  
Crimine mundatus, semper transire para-  
tus.*

Liue vnto God a thankefull wight,

But to the world die <sup>h</sup>:

<sup>h</sup> Rom. 6.4

Clense thee from sin & vain delight<sup>i</sup>,

<sup>i</sup> 1 Pet. 4.

Euereadie hence to flie<sup>k</sup>.

2.

*Job 8.11.*

O blessed is that man, whose

*Rom. 6.12.*

heart stil watcheth in this con-

<sup>k</sup> Luc. 12.

templation<sup>l</sup>, carefullie consi-

35. 36. 37.

dering<sup>m</sup> howe to bee wise in-

38. 39. 40.

deede, howe to vnderstand a-

<sup>l</sup> Psal. 119.

right, and prudentlye to pro-

9.

uid against the day of wrath<sup>n</sup>.

15.

<sup>m</sup> Psal. 119

Wherefore praye with the

53.

<sup>n</sup> Rom. 2.5.

Prophet, and say: *Lord, let mee  
knowe*



## The Glasse of vaine-glory.

Ps. 39. 5. know my ende, and the number of  
 P Exod. 19. my daies, that I may bee certified  
 21 how long I haue to liue°. O pro-  
 Io. 21. 21. fitable prayer : O heavenly  
 Col. 5. 1. harmony, and requeste moſte  
 1 Tim. 1. 4. requiſite : for hereby the holy  
 Heb. 9. 5. Prophete craueth not curiou-  
 9 Dan. 4. fly<sup>2</sup> to knowe the ſecret times  
 31  
 1 Rom. 16, and ſeaſons, that our heauen-  
 27  
 1 Timot. 1. ly father euerlaſting<sup>a</sup> and one-  
 17  
 1 Mat. 24. ly wiſe<sup>r</sup>, hath reſerued to his  
 36. owne proper knowledge<sup>r</sup>,  
 Marc. 13. but that hee might perfectlye  
 31 perceauē, and knowe as hee  
 Acts. 1. 7. ſhoulde, his owne eſtate and  
 1 Chron. 29 condition, viz. himſelfe to bee  
 15  
 1 Iob. 7. 1. heere a meere ſtraunger<sup>s</sup>, a  
 v Ge. 3. 13 geſt<sup>t</sup>, a traueler in this his ſo-  
 w Psal. 119 rowfull baniſhment<sup>v</sup>, & paine-  
 54  
 x 2 Samu. full pilgrimage : " a man  
 14. 14. weake, wretched<sup>x</sup>, and of no  
 7 Iob. 8. 9 continuance<sup>y</sup> : O then that man  
 Psal 39. 6 would knowe, what ? his ſinnes  
 Iob. 14. 1. and  
 Psal 114. 4

## The Glasse of vaine-glory.

and wickednesse committed,  
 howe hurtfull they bee: as the  
 Prophet Ieremie witnesseth,  
 saying: *Know how euill and how*  
*hurtfull it is for thee to forsake* <sup>2 Ierem. 2</sup>  
*the Lord thy God<sup>r</sup>.* Euill in of- <sup>19.</sup>  
 fence, and hurtfull in punish-  
 ment. *O that man woulde vnder-*  
*stand.* What? his estate howe  
 vaine it is, as recordeth the  
 Preacher, saying: *Vanity of va-*  
*nties and all is but Vanitye* <sup>1. eccle. 17.</sup>  
 And againe, *O that man would*  
*prouide, What? prouide* (I say)  
 with Ioseph, for the barrennes  
 to come <sup>b</sup>, and for the dayes <sup>b Gen. 41.</sup>  
 wherein thou shalt saye. *I haue* <sup>48.</sup>  
*no pleasure in them* <sup>c</sup>, following <sup>c Eccle. 12.</sup>  
 the wisemans rule, that saith: <sup>1.</sup>  
*In all thy workes whatsoeuer thou*  
*doest, remember the end, and thou* <sup>b Sirac. 7.</sup>  
*shalt neuer do amisse.* <sup>d</sup> Certain-  
 ly, if thou diddest wel consider  
 the

## The Glasse of vaine-glory.

e Psa. 144. the vncertainetie of thy life<sup>e</sup>,  
 4 and how farre thou art from  
 Iai. 31. 3. faithfull repentaunce<sup>f</sup> & true  
 Isa. 40. 47 christianitie<sup>s</sup> indeed, for all  
 1 Pet. 1. 24. thy glorious shewe<sup>h</sup>: thou  
 Job. 8. 8. 9. wouldest happilie endeuour  
 1 Roman. 2 45. thy self, to watch in thy ward<sup>i</sup>,  
 2 Cor. 4. 4. prudentlye prouiding for thy  
 Act. 11. 18 ende and finall departure<sup>k</sup>,  
 B Iohn. 13. 14. yea possibly forget thy pomps  
 15. thy pleasures, thy vanities, thy  
 Ephes. 2, fleshly lusts, and filthy desire<sup>l</sup>,  
 1 Ioh. 3. 16 in consideration of the immi-  
 1 Ioh. 2. 6 nent perill, and dreadfull dan-  
 b Mat. 21. 19 ger that houereth ouer thy  
 Marc. 11. 12 heade<sup>m</sup>, to cut a sunder thy vi-  
 13. tall breath<sup>n</sup>, and to paie the  
 i Mat. 24. interest of sinne, with the re-  
 44. warde of death<sup>o</sup>. Wherefore  
 b Sirac. 14. be wise: for he proueth him-  
 14. selfe wise in deed, that so thin-  
 Isa. 47. 7. keth  
 1 Rom. 12. keth  
 Ro 13. 14. 1 Pet. 2. 11. Col. 3. 2. 1 Ioh. 2. 15. n Rene.  
 18. 7. 7 1 Thessa. 5. 3. n Luc. 12. 19. o Rom. 6. 20.

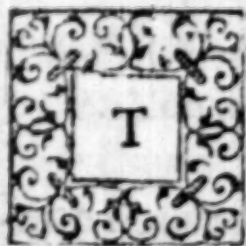
*The Glasse of vaine-glory.*

keth of punishment afore it  
commeth, that he may auoyd  
the danger thereof, whensoever  
it falleth <sup>P Eccle. 11.8</sup>  
<sup>Eccle. 12.1.</sup>

2.3.

## CHAP. 4.

*To remember the ende, and to  
prouide for the same.*



Herfore, saist thou,  
I yeelde, & would  
willingly rely vpon  
the sounde aduise  
of the almightie, to the end I  
might both know, vnderstand  
yea, and likewise prouide for  
my departure, if I knew howe  
to attaine thereunto. Then  
heare the graue and pythye  
counsell of the wise man that  
saith, *In all thy workes remember  
the end, &c.*<sup>1</sup>, for the onely re-<sup>1</sup> *Sira. 7. 36*  
membraunce of thy ende is a  
bridle



## The Glasse of vaine glory.

⁊ *Sira.* 41. bridle<sup>r</sup> and a collar<sup>f</sup>, for the  
<sup>1.</sup> wilde & vntamed flesh of man  
<sup>f Isa: 38. 12</sup> as followeth fitly in this latine  
<sup>2 Kin. 20. 1</sup>  
<sup>2 Chro. 32.</sup> rithme :

24

*Non melius poteris caro luxuriosa domari,  
 Quam bene (qualis eris post mortem) pra-  
 meditari.*

## Thus Englished.

No better meane to tame the flesh<sup>e</sup>

<sup>8 Ro. 7. 18</sup> that wanton<sup>r</sup> is and bolde<sup>v</sup>,  
*Gall.* 4. 17. Than well to weigh what it shalbe<sup>r</sup>  
<sup>2 Cor. 12.</sup> once dead and laide in molde.<sup>x</sup>

7

<sup>v Gal. 4. 29</sup> And if thou haste such con-  
<sup>10. 11. 39</sup> tinual meditations, thou shalt  
<sup>x Ge. 3. 29</sup> bee the happiest amongst a  
<sup>1 King. 21</sup> 27 thousand<sup>v</sup>, yea, all generati-  
<sup>Jonas 3. 6.</sup> ons shall call thee blessed<sup>z</sup>.

<sup>Sira. 10. 9</sup> A meditation is a dotation,  
<sup>Iob. 34 15.</sup> or endowment of the godlie  
<sup>Heb. 9. 13.</sup> minde<sup>a</sup>: but the minde is ne-  
<sup>Leu. 16. 14</sup> uer better endowed than whē  
<sup>7 Sira. 14.</sup> it is furnished with the treasure  
<sup>21.</sup> of  
<sup>2 Luc. 1.</sup>

42

<sup>a Wisd. 5. 8. 9. 10. Psal. 119. 9. 15. 97. 98. Sira. 14. 21.</sup>



*The glasse of vaine-glory.*

of prouidence <sup>b</sup>.

<sup>b</sup> Pro. 3.

We reade that Argus<sup>c</sup> had his head enuironed with 100 watching eies: signifying thus much vnto vs, hee was euerie way endued with great wisdom and singular discretion. Therefore, if a Paganne and a heathen man (by the poets report) so excelled in the atchieuement of wisdom and prouidence: How much the rather ought a Christian man to be wel furnished with prouidence and circumspection<sup>d</sup>. Be thou therefore an other Argus, nay more warie then he, more wisely then he, more watchfull & more circumspect thā he: that thou maiest learne to be wise to vnderstand, and finally, to prouide for thy ende and laste departure.

22. 23.

Pro. 6. 6

7 8.

<sup>c</sup> Ouid. lib

1. Metam.

<sup>d</sup> Luc. 12.

35.

36.

37.

38.

<sup>e</sup> Sirac. 7.

16. 17.

Psal. 42. 2.

Phil. 3. 7.

Phil. 3. 8.

Gen. 47. 9.

Psal. 39. 5.

Gen. 3. 16.

Gen 3. 17.

2. Tim. 3.

1. &c

2. Cor. 11.

23. &c.

*The houre of death  
fearefull.*

22 *Chap. 5.*  
*The glasse of vain-glory.*

CHAP. 5.

*Now fearefull is the houre of death  
and howe profitable is the  
remembraunce  
therof.*



ND if you aske  
what is that final  
end that thou so  
carefullie art to  
consider? I aun-  
swere: it is that dreadfull and  
<sup>a</sup>Psa. 55. 4. 5 gaslie houre<sup>a</sup>, wherein thy  
wretched carcasse sheadeth  
forth his feelie and sorrowfull  
<sup>b</sup>Psa. 35. 17 soule with feare and trem-  
<sup>c</sup>Pro. 11. 4 bling<sup>b</sup>, beleue mee (beloued)  
<sup>d</sup>Luc. 9. 25. thou oughtest rather to re-  
gard and esteeme this giste of  
Prouidence against that day of  
vengeauce<sup>c</sup>, than to gaine the  
soueraintie of all the world<sup>c</sup>,  
where-

Wherefore I woulde haue  
 thee so to knowe and vnder-  
 stand things present, that thou<sup>e</sup> *Sirac. 14.*  
 finally be not carelesse for the *12. Eccl.*  
 things that shall followe<sup>e</sup>, but *1. Io. 2. 15.*  
 remember the dayes of dark- *Eccl.*  
 nesse<sup>f</sup>: feare the Lorde<sup>g</sup>: co- *2. King. 60.*  
 uet heauenlie things: despise *1.*  
 the world<sup>i</sup> cast of the workes *fEccl. 11. 8*  
 of darkenesse<sup>k</sup>: put on the ar- *gPro. 3. 7.*  
 mour of light<sup>l</sup>, taking no *h2. Cor. 5. 6.*  
 thoughte to fulfill the luste of *Rom. 12. 2.*  
 the fleshe, but remember thy *Rom. 13.*  
 ende and finall dissolution<sup>n</sup>, *12.*  
 when as none of thy friendes *lRo. 13. 13*  
 nor of thy kinsfolkes shall ap- *mRom. 13.*  
 peare to succour or assyst thee *14.*  
 with shielde and speare<sup>o</sup>: nay, *nPro. 3. 7.*  
 as the Prophet Ieremie saith: *oPsal. 22.*  
*Then shall there not be one to com- 11.*  
 forte thee, of all thine acquaint- *Pf. 49. 7. 8.*  
 tance<sup>p</sup>, then is there no helpe  
 to bee looked for at mans  
 hands,

The houre of death  
fearefull.

24

Chap. 5.

The glasse of vain-glory.

<sup>9</sup> Iere. 17. handes <sup>9</sup>, thy refuge must bee  
<sup>5</sup>. in God only, through the me-  
<sup>1</sup> Hoff. 13. diation of his son Iesus Christ  
<sup>4</sup>.  
<sup>Acts</sup> 4. 12. our Lord<sup>r</sup>.

<sup>Ephes</sup> 2. 5. Nowe consider, what ho-  
<sup>1</sup> Io. 5. 23. nor<sup>r</sup>, what loue<sup>s</sup>, and what  
<sup>3</sup> Deut. 30. reuerence<sup>r</sup>, thou oweste to  
<sup>16</sup>.  
<sup>1</sup> Heb. 12. him, by whose onelie meanes  
<sup>28</sup> thy sinnefull soule, after the  
<sup>1</sup> 1 Pet. 3. departure, is to enioy eternall  
<sup>10</sup> saluation<sup>v</sup>. Then I say, heare  
<sup>1</sup> 1 Pet. 3. 12 him, obey his voice<sup>n</sup>, which  
<sup>1</sup> Ier. 26. 4 is his chiefeft honor<sup>x</sup>, and ne-  
<sup>1</sup> Kin. 9. 4. uer let that dreadfull<sup>y</sup>, and  
<sup>1</sup> Ioh. 4. 6. dismole houre<sup>z</sup>, slippe out of  
<sup>x</sup> 1 Sam. 15. 22. thy minde: but (before thy  
<sup>Eccl</sup> 4. 17. miserable spirite resigne ouer  
<sup>1</sup> Math. 24 his borrowed mansion) bee-  
<sup>30</sup> thinke with thy selfe, what  
<sup>2</sup> Ioel. 2. 2. thou art, and whether thou  
<sup>1</sup> Math. 7. 13 goest<sup>a</sup>? The remembraunce  
<sup>Luc</sup> 13. 24 heereof, wil brede in thy heart  
<sup>b</sup> 2. Cor. 2. 5 sorowe<sup>b</sup>: sorowe, remorse<sup>c</sup>:  
<sup>c</sup> 2. Cor. 7. 8. &c. remorse



remorse, repentaunce<sup>d</sup>: repen-  
 tance, humilitie<sup>e</sup>: humilitie, <sup>d</sup>2. Cor. 7.  
 godlye affection<sup>f</sup>, and loue to <sup>10.</sup>  
 Godward, whollie resting on <sup>2. Cor. 7.</sup>  
 the anchor of hope<sup>g</sup>, vnder the <sup>8. 10</sup>  
 protection of his fauourable <sup>f</sup>Psal. 18. 1.  
 goodnesse<sup>h</sup>, and free<sup>i</sup> mercy, <sup>g</sup>Heb. 6. 19  
 through a bashfull considera- <sup>Rom. 5. 4.</sup>  
 tion of thine owne weaknesse <sup>1. Pet. 5. 7.</sup>  
 & misery<sup>k</sup>. And heere (gentle <sup>h</sup>Psal. 21. 1.  
 Reader) assure thy selfe, that <sup>i</sup>Aet. 4. 12.  
 nothing in all the worlde can <sup>Aet. 15. 11</sup>  
 enforce<sup>l</sup> a man sooner to liue <sup>k</sup>Psal. 17. 5  
 soberly, righteously, and god- <sup>Iob. 10. &c</sup>  
 ly, in this present life<sup>m</sup>, then <sup>l</sup>Wisd. 5. 7.  
 the due consideration of his <sup>Wisd. 5. 8 9.</sup>  
 owne infirmitie<sup>n</sup>, the certaine <sup>Sira. 7. 26.</sup>  
 knowledge of his mortalitye<sup>o</sup>, <sup>m</sup>Tit. 2. 12.  
 and the often and continuall <sup>n</sup>Ro. 7. 18.  
 remembrance of his death, & <sup>o</sup>Psal. 89.  
 dissolution and last gaspe, whē <sup>49.</sup>  
 as a man becommeth none,<sup>p</sup> <sup>p</sup>Rom. 6. 21  
 12. 21. <sup>Heb. 9. 27.</sup>  
 2. Pe. 1. 14.  
 Sira. 10. 12  
 Sira. 14.  
 Pro. 11. 4.  
 Wisd. 5. 15

C I

for

Iob. 10. 20 &c. Psal. 29. 4. Eccles. 7. 19.

for when once he waxeth sicke  
and still by sicknes sickly groweth<sup>a</sup>, then doeth a wretched  
<sup>a</sup> *1. Tim. 5.* man dispaire<sup>r</sup>, hauing onely  
14. his paine & grieve in remem-  
<sup>b</sup> *Gen. 4. 13* braunce<sup>r</sup>. And his guiltie con-  
<sup>c</sup> *Mat. 27. 4* science to accuse him<sup>s</sup>, ney-  
<sup>d</sup> *1. Iob. 17. 1.* ther willing nor able to call  
<sup>e</sup> *Ro. 2. 15.* 14. for mercye<sup>r</sup>, his heart dooth  
quake, his heade amazed out  
of frame, his senses vanish quite  
away, his strength decaies his  
carefull breast doeth pant, his  
countenaunce pale, his fauour  
bleake, his eares deafe, his nose  
both sniuelye and sharpe, his  
tongue is furred with filth and  
fleame, and fayleth quite, his  
<sup>f</sup> *Eccl. 12.* mouth vnseemely driueling is,  
2 his bodie dieth and rottes at  
3 length<sup>v</sup>, his fleshe consumes,  
4 his beantie stincks, his statelie  
5 shape of late so faire, so fine, so  
6 gallant,  
7 &c

gallant, & so delicate returnes  
by natures lore to ashes small,  
and then in steade and place  
thereof do filthy wormes suc-  
ceede<sup>u</sup>.

Next after man do Wormes suc-  
ceede,

Then stink in his degree<sup>v</sup>:

So euery man to no man must

Returne<sup>z</sup>, by Gods decree<sup>z</sup>.

<sup>v</sup> Iob. 7. 5

109

13. 28

14. 10. &c

<sup>z</sup> Iob. 7. 5

19 26

<sup>v</sup> Eccle. 19

17

<sup>z</sup> Sirac. 38

22

<sup>b</sup> Heb. 9. 27

Sirac. 40

1. 2. 3. 4. 5

6. 7. 8. 9.

Beholde a spectacle both  
straunge and dreadfull<sup>b</sup>, and  
assure thy selfe, that there is  
neither skill, nor meanes of  
Art, nor anie kinde of learning  
that can be more auailable, to  
quaile the pride of man<sup>c</sup>, con-  
vince his malice, confounde  
his lust, or abate this worldly  
pompe, and vain-glorious va-  
nitie, than the often remem-  
braunce of his dissolution.

<sup>c</sup> Sir. 10. 9

14 12

13. 19, 21.

Wis. 15. 8

9. 10. 11

12. 13.

O therefore that they were wise,  
Ec. for in all the world there  
is nothing so irkesome, no-  
thing so lothsome and so vile,  
as the carcas<sup>d</sup> of a dead man,  
whose sent is so tedious, that  
a John 11. 39 it may not lodge & continue  
Job. 19. 17 in a house 3. daies for stink, so  
Esay. 34. 3. intolerable, but must needs be  
14. 19 cast out of doores as dunge<sup>e</sup>,  
Iere. 8. 2. and deeply buried in mould  
Ezech. 39 16 for corrupting of the aire.  
Ezech. 1. 17 Then blush for shame<sup>e</sup>, thou  
Iere. 22. 19 proude peacocke that art but  
f Is. 11. 39 wormes meate<sup>h</sup>, and shortly  
B Psal. 31 shalt become stinking carri-  
19 on<sup>i</sup>.  
20

<sup>d</sup> Job. 7. 5.

Chap. 6.

<sup>i</sup> Esay. 40. 11. 47. 7. Iere. 13. 9 Wisedome 5. 13



## CHAP. 6.

*A viewe of mans  
vanity, and the remedye  
thereof.*



OW let verie

<sup>a</sup>Psa. 83. 18

Pro. 16. 5.

21. 29.

Haba. 2. 5.

<sup>b</sup>Iam. 3. 1.

<sup>c</sup>Pr. 26. 21

<sup>d</sup>1. Cor. 10.

10.

<sup>e</sup>1. Cor. 8. 1.

<sup>f</sup>Col. 2. 8.

1. Tim. 6.

20.

<sup>g</sup>Ier. 44. 5.

Hab. 12. 25.

1. Cor. 1. 18

21.

Act. 17. 18.

1. Cor. 1. 22

2. 13.

14

Act. 24. 1.

1. Tim. 6.

20.

hame it selfe pro-  
cure the proude,  
hautie and vnhap-  
pie sinner to blushe, <sup>a</sup> though  
blinded with ambition <sup>b</sup>, in-  
flamed with wrath <sup>c</sup>, polluted  
with impatience <sup>d</sup>, & hounen vp  
with knowledge <sup>e</sup>, who liketh  
better of Aristotles Philoso-  
phie <sup>f</sup>, than of the testimonie  
of all the apostles, and of the  
workes of Plato, than of the  
word of God <sup>g</sup>, whom no lear-  
ning edifieth, no knowledge  
delighteth, no stile fancieth,

C 3

other

## The Glasse of vain-glory,

otherwise than grammatically  
grounded, logically framed, &  
rhetoricallye painted out in  
 20. colors<sup>h</sup>. Thou art very vnwise  
and vtterly deceiued if thou  
seest not, that they, that haue  
pleasure in such things & ther-  
in consume their daies, cōceiue  
 14. sin, & at lēgth hatch their own  
 1 Cor. I. 17. destruction<sup>i</sup>: for, such as their  
 Rom. I. 22. studie is, such knowledge they  
 1 Cor. 2. 6. get<sup>k</sup>, in steade of fruite they  
 1 Cor. 1. 19 reape leaues<sup>l</sup>, and winde in  
 Rom. I. 21 steede of wisdom<sup>m</sup>, for their  
 Luc. 4. 16 words become winde<sup>n</sup>, they  
 2 Pet. I. 16 beate the<sup>r</sup>aire with babbling,  
 k Eccl. I. 13. 19 they speake with ful mouthes,  
 1 Mat. 21. and vaunte of their vanities<sup>o</sup>,  
 14 as the Psalmist saieth, *They reele*  
 14 to and fro, and stagger like a drun-  
 16 ken man: and are at their wittes  
 2 Pet. 2. 13 end<sup>p</sup>. A drunken man knoweth  
 17 Psal. 107. not what he doth, or whither  
 27. he

## The glasse of vaine-glory.

he goeth, for that he knoweth  
 not himselfe. So foolish he bab- <sup>Gen. 19.</sup>  
 lers by meanes of such studie <sup>32.</sup>  
 tyre themselves, in deuouring <sup>Prov. 20. 1</sup>  
 vp vanities, & gathering of sen- <sup>Pro. 31. 45</sup>  
 tences, & flowers (as they term <sup>1 Sam. 25.</sup>  
 the) together: but to what end? <sup>36.</sup>  
 They are vtterlie ignoraunt: <sup>Eccle. 1. 13</sup>  
 neither do they pore wretches <sup>14.</sup>  
 regard to what perplexity they <sup>Eccle. 12.</sup>  
 driue their soules vnto, there- <sup>12. 13.</sup>  
 by: for if they had weyed in <sup>Matth. 15.</sup>  
 equall ballance the shortneisse <sup>14</sup>  
 of their liues, the detriment <sup>Luc. 6. 39.</sup>  
 of time euill bestowed v there- <sup>1 Cor. 8. 1</sup>  
 vpon, and how they are at the <sup>Psal. 39. 5</sup>  
 dreadfull day of iudgement to <sup>Wisd. 9. 10</sup>  
 yeeld an account, not onely of <sup>11. 12. 13</sup>  
 their dead workes, but also of <sup>Ephes. 5.</sup>  
 euery idle worde that procee- <sup>16. 17</sup>  
 deth out of their mouthes: <sup>Col. 4. 5.</sup>  
 I am sure they would bee aba- <sup>Matth. 23.</sup>  
 shed foorthwith, and happily <sup>36. 37</sup>

## The Glasse of vain-glory,

touched with som godly mo-  
 tion<sup>x</sup>, to crosse-faile, and bid  
<sup>x</sup> Cor. 12. the vain Sciences of the world  
     6.7 adew<sup>y</sup>, to chaunge the studie  
     8.9. of vanitie<sup>z</sup>, for the studie of  
     10.11. vertue,<sup>a</sup> & vtterlye to remoue  
<sup>y</sup> Iere. 3. 12 from the chaire of follye<sup>b</sup> to  
<sup>z</sup> Rom. 2. 8 the seate of Wisdome,<sup>c</sup> from  
<sup>a</sup> Ephes. 4. 25. the schoole of curiositie<sup>d</sup>, to  
<sup>b</sup> Psal. 1. 1. the yoke of humilitie<sup>e</sup>, from  
<sup>c</sup> Ibid. 1. 2. the haunt of fleshlie luste<sup>f</sup>, to  
<sup>d</sup> Act. 19. 19. the high waye of chastitie<sup>g</sup>,  
<sup>e</sup> Mat. 11. 25. from the sect of fornication<sup>h</sup>,  
<sup>f</sup> 1. Cor. 6. 18. to the rocke of Religion<sup>i</sup>,  
<sup>g</sup> Ibid. 7. 1 which is from the householde  
<sup>h</sup> Gal. 5. 23 of worldlye conuersation, to  
<sup>i</sup> Act. 17. 26 the hall of Heauenlye disci-  
<sup>j</sup> Rom. 5. 27 pline<sup>k</sup> as the kingly Prophete  
<sup>k</sup> Ro. 12. 2. recordeth saying: *Take hold of*  
<sup>l</sup> Col. 3. 2. *discipline least the Lorde be angry*  
<sup>m</sup> Prou. 4. 13. *and you perishe out of the waye<sup>l</sup>.*  
<sup>n</sup> 1 Ps. 2. 12. O how hard & how bitter<sup>m</sup> a  
<sup>o</sup> 2. Cor. 2. 6 sentence is this to them, that  
<sup>p</sup> Sir. 41. in



## The glasse of vain-glory.

in time laie not holde vppon  
 true discipline<sup>n</sup>, for they are <sup>n</sup>Wids. 7.  
 fore threatned to perish, as the <sup>14.</sup>  
 Lorde likewise witnesseth by <sup>Pro. 15. 5.</sup>  
 Moses saying: *Euery soule that*  
*humbleth not himselfe this daye,*  
*shal perish from among the people<sup>o</sup>.* <sup>Leu. 23. 29</sup>  
 These words are well to be no-  
 ted ( *Euery soule* (saith he) *that*  
*humbleth not himselfe* ) by dis-  
 cipline<sup>p</sup>, amendment of man- <sup>p</sup>He. 10. 7.  
 ners<sup>a</sup>, repentaunce<sup>r</sup> and sor- <sup>Luc. 5. 5.</sup>  
 row of heart<sup>r</sup>, with clearing <sup>q</sup>Rom. 6. 4.  
 of his conscience<sup>s</sup>, addinge <sup>r</sup>Mat. 3. 2.  
*This daye*, that is, euen at this <sup>r</sup>2. Cor. 7.  
 present instance of time: for <sup>10.</sup>  
 hee that in this life taketh no <sup>q</sup>Heb. 10.  
 time of repentance, after this <sup>22.</sup>  
 life shall finde no place of par- <sup>1. Pet. 3. 16</sup>  
 don<sup>t</sup>. Wherefore quake thou <sup>Io. 1. 20.</sup>  
 sinner, thou proud Peacocke,  
 thou stinking carion, on who  
 yet aliue, the vile and loath-

The Glasse of vaine-glory.

some wormes that proceede  
out of thy corruptible carcasſe  
doe daily gnawe and feede <sup>v</sup>;  
abhorre thy hautineſſe <sup>u</sup>, a-  
uoid thy vanities <sup>x</sup>, leaue off  
thy luſtes <sup>y</sup>, and apprehende  
discipline <sup>z</sup>, leaſte thou alſo  
come to naught, and periſhe  
out of the waie <sup>a</sup>. Beholde in  
this Glasse what thou art <sup>b</sup>, and  
what ſhall become of thee <sup>c</sup>,  
whoſe conception is menſtru-  
ous and filthy ſuperfluitie of  
nature <sup>d</sup>, that is, whoſe begin-  
ning is dirt <sup>e</sup>, and ende rotten-  
neſſe <sup>f</sup>. *O that thou wouldeſt bee*  
*wiſe, &c.* Weigh wretch with  
thy ſelfe thine owne eſtate <sup>g</sup> :  
cauſes thou haſt of infinit ſor-  
rowes and griefs intollerable <sup>h</sup>,  
yet wilt thou not lament <sup>i</sup>,  
but ſtill reioyceſt in thine own  
deſtru-

<sup>v</sup> *Aſt.* 12.  
<sup>z</sup> 23. 24.  
<sup>u</sup> *Pſa.* 74. 5  
*Ro.* 11. 18.  
*Iam.* 4. 16.  
<sup>z</sup> *Ecc.* 1. 1.  
*I. Sam.* 12.  
21.  
*I. King.* 1. 6.  
26.  
<sup>7</sup> *Ro.* 13. 14  
<sup>u</sup> *I. Tim.* 4.  
13.  
<sup>a</sup> *Iob.* 20. 6.  
*Nu.* 15. 18.  
<sup>b</sup> *Pſal.* 103  
14.  
<sup>e</sup> *Pſ* 87. 49.  
<sup>d</sup> *Wiſd.* 7. 2  
<sup>a</sup> *Iob.* 20. 7.  
<sup>f</sup> *Iob.* 17. 1.  
14  
<sup>g</sup> *Ro.* 7. 24.  
*Iob.* 14. 1.  
7. 1.  
<sup>b</sup> *Luc.* 13.  
28.  
*Reu.* 14. 10. *Iſai* 22. 12. &c.

destruction<sup>k</sup>, committing wickednesse euen with greedinesse<sup>l</sup>, curious of other mens liues, but carelesse of thyne owne<sup>m</sup>, yet couetous and greedy of the worlde, that careth not for thee<sup>n</sup>. Then learne to be wise, & care not for it: but inquire for thy country where thy happinesse consisteth<sup>o</sup>.

<sup>k</sup>Isa. 22. 1<sup>l</sup>Eph. 4. 1.<sup>m</sup>Luc. 2:

34.

<sup>n</sup>Ier 6. 13.<sup>o</sup>1.Tim. 6. 10

Io. 16. 33.

Gal. 6. 14.

<sup>o</sup>Colo. 3. 2.

Heb. 13. 14

What others doe  
looke not vnto,

Thy self do not forget:

Let world bee  
more vile to thee

Than thou art vnto it.

Plea. 14. 37

1.Io. 2. 15.

Wherefore consider well the wretched calamitie of thine own miserable estate, & grone with the kingly Prophet Dauid, saying: Behold, I will confesse my wickednesse, and be sory for my sinnes<sup>a</sup>: And againe, I am set  
in

<sup>a</sup>Psal 38. 37

18.

vanitie.

## The Glasse of vaine-glory.

in the plague, and my wickednesse  
 ever in my sight<sup>r</sup>. Crie out  
 with the Apostle, and saye: o  
 wretched man that I am, who shall  
 deliuer mee from the bodye of this  
 death<sup>r</sup>. This same sentence  
 of the holy Apostle craueth a  
 wise and a circumspecte Rea-  
 der<sup>s</sup>: for as yet hee was in  
 the fleshe when he tearmed his  
 body deade: for as much as  
 hee that is wise, vieweth his  
 death present, and now hee  
 accompteth himselfe as deade  
 because hee knoweth, that hee  
 must needes die.

<sup>r</sup> Math. 6

24.

2 Cor. 4. 10.

1 Pet. 4. 2.

Wisd. 5. 13

2 Sam. 14.

14.

Heb. 9. 27.

<sup>a</sup> Luc. 16..

22

## CHAP. 7

The miserable state of a  
damned soule.

Consider<sup>a</sup> then that  
 dreadfull and ter-  
 rible houre where-  
 of we haue heere to-  
 fore



## The Glasse of vaine-glorye.

fore mentioned, when thy sin-  
full soule, O sinner taketh his <sup>b</sup> *Luc. 12.*  
flight and laste farewell out of <sup>20.</sup>  
this world<sup>b</sup>: how readye ap- <sup>*Isai. 47. 7.*</sup>  
peare those wicked Ministers <sup>*Reu. 12. 9*</sup>  
of Sathan<sup>c</sup>, those cursed cai- <sup>*Gen. 3. 14*</sup>  
tifs<sup>d</sup>, those vglie monsters<sup>e</sup>, <sup>*Isai. 27.*</sup>  
those damned spirites<sup>f</sup>: those <sup>29.</sup>  
houling helhounds<sup>g</sup>, and roa- <sup>*Iob. 40. 20.*</sup>  
ring lions<sup>h</sup>, prepared for their <sup>*Re. 12. 3 4.*</sup>  
pray, that is, to deuoure thy <sup>*Mat. 2 5.*</sup>  
wretched, miserable, and sin- <sup>41.</sup>  
full soule<sup>i</sup>. Then, then I saye, <sup>*Luc. 13 27.*</sup>  
in sight appeare most griefflye <sup>*Psalm. 22.*</sup>  
visions<sup>k</sup>, mozte horrible tor- <sup>16.</sup>  
ments<sup>l</sup>, gastlye confusions<sup>m</sup>, <sup>*Reu. 22. 15.*</sup>  
irkesome and fearesull darke- <sup>*h Pet. 5. 8*</sup>  
nesse<sup>n</sup>, a heape of vnspeaka- <sup>*Psalm. 35. 17*</sup>  
ble miseries<sup>o</sup>, a troublesome <sup>*i Reu. 12. 4*</sup>  
turmoile<sup>p</sup>, chilling feare<sup>q</sup>, <sup>*1 Pet. 5. 8.*</sup>  
terror<sup>r</sup>, anguisher<sup>s</sup>, quaking, <sup>*k Isai. 13. 9.*</sup>  
for- <sup>*Isai. 66. 24*</sup>  
<sup>*1 Reu. 18. 7*</sup>  
<sup>*m Psalm. 132.*</sup>  
<sup>19.</sup>  
<sup>*n Iob. 15.*</sup>  
<sup>22.</sup>  
<sup>*o Psalm. 104.*</sup>  
<sup>*11. P Prouerb. 1. 27. 9 Ieremie 17. 18 1 Iob. 15.*</sup>  
<sup>24. *Rom. 2. 9.*</sup>

## The glasse of vain-glory.

sorrowe<sup>s</sup>, sighes<sup>t</sup>, greeping  
 griefes<sup>v</sup>, and gnawing of con-  
 science<sup>u</sup>, horrible sighes<sup>x</sup>, and  
 a fearefull mansion<sup>y</sup>, a place  
 of weeping, wailing, and gna-  
 shing of teeth<sup>z</sup> where wormes  
 do stinge<sup>a</sup>, where gohefts doe  
 groane for grieve<sup>b</sup>, and howe-  
 lings heard<sup>c</sup>, with voices loud  
 that say, Wo, wo, to vs we A-  
 dams<sup>d</sup> broode. Nowe when  
 as thy wretched (nay most mi-  
 serable and vnhappy) soule<sup>e</sup>,  
 shal heare and see these things  
 so strange<sup>f</sup>, so horrible, and so  
 gastlye<sup>g</sup>, yea a thousande  
 times more lamentable and  
 wofull than any tongue can  
 tell<sup>h</sup>, hearte can conceiue<sup>i</sup>,  
 or penne can painte it out<sup>k</sup>,  
 what and howe great horreur,  
 and  
 Psal. 11. 7. <sup>l</sup>Isai. 13. 9. <sup>m</sup>Ren. 14. 11. Zach. 14. 12.  
<sup>n</sup>Ren. 21. 8. <sup>o</sup>1 Cor. 21. 3. <sup>p</sup>Isai. 64. 4.

## The Glasse of vaine-glorye.

and amazednes shall enuiron, <sup>1</sup> *Ps.* 13. 4.  
 compasse, and altogether pos- 5.  
 sesse the same: it can by no *Pl.* 22. 14.  
 meanes bee worthilye expres- 15. 16.  
 sed<sup>l</sup>. Then (I say) what pro- *Psal.* 55. 4.  
 fiteth thee thy vaunt of skil<sup>m</sup>? *Iob.* 6. 3. 4.  
 thy pompe? thy vanity? thy *Mat* 26. 38  
 magnificence? thy worldlye <sup>27. 46</sup>  
 wealth, promotion and dig- <sup>*m* *Wisd.* 5.</sup>  
 nities<sup>n</sup>? or what auaieth thy 6. 7.  
 luste? thy fare so daintye? thy 8. 9.  
 drinke so pleasant? thy gar- <sup>*n* *Iob.* 89.</sup>  
 ments so gay? thy pantofles *Psal.* 143. 4.  
 so high? thy hiew so fresh? thy *Prom.* 12. 5  
 gorge so ful? thy surfeitinges? 11. 17  
 thy drunkenness, ° thy houses *Iam.* 1. 10.  
 braue? thy lordships wide, and ° *Luc.* 16.  
 wealth so much<sup>p</sup>? Can any of 15. 19.  
 these, or al the same redeem<sup>a</sup>, 20.  
 thy feelie soule (O man) from 20. 21.  
 the gaping iawes of that infer- 22. 23  
 nall 25  
<sup>*Luc.* 12. 16</sup>  
 17. 18  
 19. 20

31. <sup>p</sup> *Eccle.* 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. : 10. 11. <sup>c</sup> *Psal.* 49.  
 9. 7. 8. 9. 10. 11.

The glasse of vain-glory.

nall monster<sup>r</sup>, or from the  
 griping claws of that old dra-  
 gon<sup>s</sup>, the olde enimie<sup>s</sup>, of  
 mankind. Thou therfore that  
 wallowest in sinne<sup>t</sup>, and arte  
 druncke with too much loue  
 of the worlde<sup>v</sup>, that regardest  
 dame daliance<sup>u</sup>, more than  
 thy darelinge<sup>x</sup>, thy goodes<sup>y</sup>  
 rather then godlineffe<sup>z</sup>, the  
 rearing of thy cattell<sup>a</sup>, rather  
 than the reading of the Scrip-  
 tures<sup>b</sup>, beholde this *Glasse of*  
*vaine-glorie*: that heerein thou  
 maiest learne to know thy self  
 to vnderstand aright, and in all  
 thy workes to remember thy  
 end<sup>c</sup>: viewe heereby thy selfe  
 a perfect paterne of all imper-  
 fections<sup>d</sup>, weigh what thou  
 arte<sup>e</sup>, whence thou camest<sup>f</sup>,  
 whither thou wilt<sup>g</sup>, What  
 waic

*Pf. 5. 14.*

*<sup>r</sup> Pf. 4. 104.*

*<sup>25</sup>*

*<sup>26</sup> Pf. 57. 4*

*<sup>3</sup> Math. 13.*

*<sup>37</sup>*

*<sup>1</sup> Ephes. 4.*

*<sup>16</sup>*

*<sup>2</sup> Pet. 2. 22*

*<sup>v</sup> Mai. 6.*

*<sup>24</sup>*

*<sup>Luc. 16. 13</sup>*

*<sup>u</sup> Ro. 13. 13.*

*<sup>2</sup> Pf. 35. 17*

*<sup>1</sup> Mat. 19.*

*<sup>22</sup>*

*<sup>2</sup> Mai. 19.*

*<sup>23</sup>*

*<sup>a</sup> Sir. 7. 22.*

*<sup>Deut. 23. 4.</sup>*

*<sup>b</sup> Act. 17.*

*<sup>11.</sup>*

*<sup>1</sup> Tim. 4.*

*<sup>13</sup>*

*<sup>c</sup> 1. Pet. 9.*

*<sup>10.</sup>*

*<sup>1</sup> Isai. 47. 7.*

*<sup>Wisd. 7. 36</sup>*

*<sup>d</sup> Ro. 2. 19. <sup>e</sup> Ec. <sup>e</sup> Pf. 22. 6. <sup>f</sup> Ge. 3. 19. <sup>g</sup> Pro. 5. 14.*



way so daungerous, what pas-  
 sage so perillous, what clou-  
 ches so horrible, thy simple,  
 nay sinfull soule, is to passe  
 by<sup>n</sup>. O foolish<sup>e</sup> sinner, who  
 hath bewitched thee? that ey-  
 ther canst not, or wilt not  
 thinke and consider heereof<sup>k</sup>. <sup>h</sup>Job. 18.  
 Therefore pride pricketh thee <sup>14.</sup>  
 forewarde<sup>l</sup>, rage rauisheth <sup>Pf. 49. 14.</sup>  
 thee<sup>m</sup>, mallice molests<sup>n</sup>, en- <sup>Psa. 63. 9.</sup>  
 uie woundeth<sup>o</sup>, sluggishnesse <sup>10.</sup>  
 slaieth thee<sup>p</sup>, & couetousnesse <sup>Isa. 24. 18.</sup>  
 at length catcheth thee slilie <sup>i</sup>Gal. 3. 1.  
 in the snare of that subtle ser- <sup>k</sup>Deui. 32.  
 pent<sup>q</sup>, which thou canst not <sup>20.</sup>  
 eschew<sup>r</sup>. Thou dost not fore- <sup>1</sup>Hab. 2. 5.  
 see the imminent dangers that <sup>m</sup>Pro. 26.  
 hang ouer thy heade, and are <sup>12. &c.</sup>  
 readie prepared for thee a- <sup>n</sup>Eph. 4.  
 gainst the day of vengeance<sup>s</sup>: <sup>31</sup>  
 but art become slothfull and <sup>o</sup>Job. 5. 2.  
 diso- <sup>p</sup>Pro. 21.  
 Rom. 2. 5

<sup>a</sup>Hebr. 4. disobedient<sup>r</sup>, outrageous<sup>r</sup>,  
<sup>11</sup> and lazie to all good workes<sup>a</sup>,  
<sup>v</sup>Pro. 6. 13<sup>3</sup> whiche thou perfourmest as  
<sup>n</sup>Pro. 1. 24<sup>30</sup> negligently<sup>r</sup>. And why? Be-  
<sup>r</sup>Mat. 26. cause thou hast no mynde of  
<sup>40</sup> that that followeth<sup>r</sup>, nor ca-  
<sup>7</sup>Isa. 47. 7<sup>rest</sup> for that that commeth af-  
<sup>r</sup>ter<sup>r</sup>. If that venemous ser-  
<sup>a</sup>Ren. 14. pent that olde dragon the di-  
<sup>10</sup>uell and Sathanas<sup>a</sup> presumed  
<sup>Ren. 12. 9.</sup> to assault<sup>b</sup>, and tempt our Sa-  
<sup>b</sup>Math. 4. uiour<sup>c</sup> G O D<sup>d</sup> and M A N<sup>e</sup>,  
<sup>1.</sup> that pure and immaculate<sup>f</sup>  
<sup>21.</sup> Lambe of Gods, and King of  
<sup>d</sup>Ioh. 1. 1<sup>glory</sup>: oughtest thou not that  
<sup>e</sup>Rom. 1. 3<sup>glory</sup>: oughtest thou not that  
<sup>Ioh. 1. 14.</sup> art but flesh and bloud<sup>h</sup>, sin-  
<sup>f</sup>1. Pet. 9. full<sup>i</sup>, and weake<sup>k</sup>, with feare  
<sup>19</sup> and trembling<sup>l</sup>, to consider  
<sup>Ioh. 1. 29</sup> how horribly hee both dare<sup>m</sup>  
<sup>5</sup>Psal. 24. and will<sup>n</sup> assault thy soule that  
<sup>10</sup> is altogether infected, scar-  
<sup>17</sup> lat  
<sup>Gal. 1. 16.</sup>  
<sup>1</sup>Cor. 15. 50. <sup>i</sup>Rom. 7. 14. <sup>k</sup>Math. 26. 41. <sup>l</sup>Pf. 76. 3.  
<sup>m</sup>Ephe. 2. 2. <sup>n</sup>1. Timoth. 3. 16.

lat red<sup>o</sup>, with sinne and iniqui-  
 ty vassall and bond<sup>e</sup> to him,  
 euen that forger of deceite<sup>a</sup>, <sup>6 Rom. 7. 19</sup>  
 woorker of iniquitie<sup>r</sup>, and <sup>Pisa. 1. 18.</sup>  
 deadly enemy of mans salua- <sup>2. Tim. 2.</sup>  
 tion<sup>t</sup>? Howe canst thou abide <sup>26.</sup>  
 the gastlie sight of that canke- <sup>92. Cor. 11.</sup>  
 res countenance<sup>s</sup>, the stin- <sup>3.</sup>  
 king scente of his belching <sup>2. Thes. 2.</sup>  
 breath, and liering lookes, <sup>9.</sup>  
 fowle flaming foorth with <sup>Mat. 13. 25</sup>  
 fire and brimstone? Assure thy <sup>5 Iob. 41. 9.</sup>  
 selfe, that the onely feare<sup>t</sup> of <sup>10. 11. 12.</sup>  
 that hellish monster<sup>y</sup>, excee- <sup>Isa. 27. 1.</sup>  
 deth all kind of torments that <sup>Ren. 12. 3.</sup>  
 may be deuised in al the world <sup>1 Psal. 155.</sup>  
 whereupon the Prophet sur- <sup>56.</sup>  
 prised with exceeding feare & <sup>Ier. 17 18.</sup>  
 trembling, poureth foorth his <sup>Heb. 1. 27.</sup>  
 earnest prayers to the almigh- <sup>Isa. 13. 9.</sup>  
 tie to be deliuered there from <sup>5. 14.</sup>  
 saying: *Hear my voice, O GOD* <sup>Psal. 11. 7.</sup>  
*in my prayer, preserue my soule* <sup>Ren. 17. 3.</sup>  
*from* <sup>Iob. 41. 10.</sup>  
<sup>Ec.</sup>  
<sup>Isa. 5. 14.</sup>  
<sup>Ren. 20. 2.</sup>

<sup>n</sup> *Psalm*. 64. from the feare of the enemy<sup>n</sup>: hee  
saith not, from the power, but  
from the feare, and why? To  
<sup>2</sup> *Psalm*. 122. shew how great<sup>r</sup>, howe feare-  
ful and how intollerable is the  
<sup>12</sup>  
<sup>13</sup> onely thoughte and feare of  
<sup>14</sup> the enimie. Alas (beloued) if  
<sup>15</sup> such, and so great bee the feare  
<sup>16</sup> and trembling of the sinfull  
*Psalm*. 133. soule<sup>r</sup>, and guiltye consci-  
*Psalm*. 22. <sup>4</sup> ence<sup>r</sup>, with imagination and  
<sup>20</sup> viewe of Sathan: what horror,  
<sup>21</sup> what paine, what greife, what  
<sup>1</sup> *Isaiah*. 7. 15. confusion<sup>b</sup> insueth his conti-  
<sup>6</sup> nual companie<sup>c</sup>, and fellow-  
<sup>24</sup> ship<sup>d</sup>?  
*Hebr.* 10. 27.

*Rom.* 2. 15

<sup>a</sup> *Isaiah* 3. 10. *Isaiah* 64. 14. <sup>b</sup> *Psalm* 132. 19. <sup>c</sup> *Revel.*  
14. 11. <sup>d</sup> *Mal.* 25. 14.



## CHAP. 8.

*The foolishnesse of  
man that regardeth not the  
iudgements of God against  
sinners.*



OWE fonde and  
foolish<sup>a</sup> are the hei-<sup>a</sup> Psa. 14. 7.  
res of Adam<sup>b</sup> vaine Psa. 92. 6.  
<sup>c</sup> are the Children Psa. 94. 8.  
of men<sup>d</sup>, and liars<sup>e</sup>. He that lo-<sup>b</sup> 1 Cor. 15  
ueth wickednesse (saith the Pro-<sup>22.</sup>  
phet) hateh his own soule: wher-<sup>c</sup> Psa. 39. 8.  
vnto the wiseman agreeth say-<sup>d</sup> Ps. 62. 9.  
ing: The vngodly and his vngod-<sup>e</sup> Psa. 11. 4  
linesse, are both alike hatefull vn-  
to God<sup>f</sup>, and likewise to good  
men, as Dauid saith: Doe I not<sup>Wisd. 14</sup>  
hate them that hate thee, yea I<sup>9,</sup>  
hate them with a perfect hatred, as  
though they were mine enemies<sup>g</sup>,<sup>g</sup> Psa. 139.  
And<sup>21</sup>

## The Glasse of vaine-glory,

And againe : The spirite of  
 God painteth out the indig-  
 nation of almightie GOD a-  
 gainst sinners, saying: *The*  
*highest hateth sinners, and shall*  
*rewarde vengeance vnto the*  
*ungodlye*<sup>h</sup>: Why then doest  
 not thou beholde and see  
 so horrible so hainous, and  
 so extreame a punishment<sup>i</sup> ?  
 Why then abatest thou not  
 thy pride, why quencheest thou  
 not thy Couetousnesse<sup>k</sup> ?  
 Why leauest thou not thy  
 luste, and amende thy man-  
 ners<sup>m</sup> ? Why obeyest thou  
 not the wholesome precepte  
 and commaundement of thy  
 GOD<sup>n</sup> ? Why are not thou  
 wise<sup>o</sup> ? Why vnderstandest  
 thou not<sup>p</sup> ? Why doest not<sup>q</sup>  
 thou prouide for thy depar-  
 ture<sup>r</sup> ? Therefore Almighty

<sup>h</sup> Eccl. 12. 7<sup>i</sup> Isai. 47. 11<sup>k</sup> Hos. 13. 8<sup>l</sup> Isai. 2. 22.<sup>m</sup> Pro. 23. 4.<sup>n</sup> Luc. 12. 15<sup>o</sup> Heb. 13. 5.<sup>p</sup> 1 Cor. 10. 6<sup>q</sup> Isai. 31. 6<sup>r</sup> Hos. 14. 2.<sup>s</sup> 1. Ioh. 2. 3.<sup>t</sup> Iohn. 4. 6.<sup>u</sup> 1 Kins. 9. 4. 5.<sup>v</sup> Rom. 16 19.<sup>w</sup> Hos. 14. 10<sup>x</sup> Iam. 4. 13. 14.<sup>y</sup> Sira. 9. 12.<sup>z</sup> 1 Pet. 4. 6.

ty GOD so terribly threat-  
 neth and menaceth thee<sup>r</sup>, <sup>Reue. 14.</sup>  
 for thy finnes and iniqui- <sup>10.</sup>  
 ties<sup>s</sup>, saying: I will also. <sup>Reue. 12</sup>  
 laughe at your destruction and <sup>8.</sup>  
 mocke when the thing that you <sup>1 Theff. 1.</sup>  
 feare shall come vppon you, euen <sup>6. 8.</sup>  
 when the thing that you bee a-  
 frayde of falleth in sodainely lyke  
 a storme, and your miserye like a  
 tempeste, yea when trouble and  
 beausnesse commeth vppon you<sup>r</sup>. <sup>Prou. 1.</sup>  
 O howe fearefull is this se- <sup>26.</sup>  
 uere threatening of the Al- <sup>Prou. 10.</sup>  
 myghtye<sup>r</sup>. O that the rea- <sup>25.</sup>  
 der heere woulde well aduise <sup>1 Theff.</sup>  
 himselfe<sup>o</sup> to bee wise indeede, <sup>5. 3.</sup>  
 and in his heart ponder tho- <sup>Isai. 47. 11</sup>  
 rowlie<sup>x</sup>, howe hainous and <sup>x Prou. 19.</sup>  
 intollerable this iudgement <sup>20</sup>  
 and condemnation is<sup>r</sup>. And <sup>Prou. 27. 9</sup>  
 if hee well regarde the same, <sup>prou 12. 15</sup>  
 he woulde no doubt take bet- <sup>1 Iob. 28.</sup>  
 ter <sup>28.</sup>  
 Col. 1. 28.  
 Psal. 150. 3

ter heede vnto his wayes and  
<sup>a</sup> Ephes. 5. steps<sup>r</sup>. But if perhaps thou  
<sup>15</sup> Collos. 4. 5. saiest, that gibing, laughing &  
<sup>a</sup> Exod. 15. mocking doeth not well be-  
<sup>12</sup> seeme <sup>a</sup> the almightie; neither  
<sup>Isai. 40. 22</sup> will his moste reuerent<sup>b</sup>, ho-  
<sup>b</sup> Psal. 8. 9. lie<sup>c</sup>, and perfect<sup>d</sup> nature<sup>e</sup>,  
<sup>8.</sup> admit any such imperfections  
<sup>c</sup> Leui. 11. and ironicall passions of the  
<sup>44.</sup> minde<sup>f</sup>: How then is it that  
<sup>Psal. 145</sup> God speaketh vnto sinners af-  
<sup>18.</sup> ter this sort? *I wil laugh at your*  
<sup>d</sup> Mat. 5. *destruction*<sup>g</sup>. Consider well  
<sup>48.</sup> the demaund, and marke well  
<sup>e</sup> 2. Pet. 1. 4 the true answer heereof, *I wil*  
<sup>f</sup> Psal. 102 *laugh at your destruction*, that  
<sup>28.</sup> is, when your ende that you de-  
<sup>Malac. 3. 6</sup> serued commeth vppon you, I  
<sup>Numb. 23.</sup> will iudge you worthye to bee  
<sup>19.</sup> laughed at to scorne<sup>b</sup>. And  
<sup>3</sup> Prov. 1. when sodaine destruction commeth  
<sup>26.</sup> vpon you, I wil mock, that is, whe  
<sup>b</sup> Luc. 16. the bitternesse<sup>i</sup> of euerlasting  
<sup>25.</sup> death  
<sup>Virg. 41. 1</sup>



## The Glasse of vain-glory.

death shall nippe you. I will  
condemne you, as worthie e.  
verlastinglye to bee mocked<sup>k</sup>.

Then marke well thy judge-  
ment, O sinner, and be sor-  
rowfull<sup>m</sup>, and astonied there-  
at<sup>n</sup>: but the cause why thou  
doest it not, is, thy negligent  
readinge of the Scriptures<sup>o</sup>,  
which are faithfull, and giue  
wisdom to the simple<sup>p</sup>.

Thou therefore hast no care  
at all, to amende the life that  
thou ledest<sup>q</sup>, lewd and wic-  
ked, in word and deede, as fo-  
loweth<sup>r</sup>:

Quicke to thy meat,  
With stomacke great,  
to church thou art as slowe<sup>s</sup>:  
to drinke all day<sup>t</sup>,  
but not to praie<sup>v</sup>,  
thou canst intend I know<sup>u</sup>.

D I From <sup>Ro. 13. 31.</sup>  
<sup>Sam. 2. 14. 1am. 5. 5. <sup>t</sup>Hebr. 7. 12. Hebr. 12. 12</sup>  
<sup>Isa. 5. 11. <sup>u</sup>Exod. 17. 12. <sup>x</sup>Gen. 6. 5.</sup>

<sup>k</sup> Luc. 12.  
20. 16.  
25.  
<sup>l</sup> Prov. 11. 2.  
<sup>m</sup> Ps. 104. 26  
<sup>n</sup> Sirac. 22.  
<sup>o</sup> Heb. 9. 27  
<sup>p</sup> Isa. 46. 8  
<sup>q</sup> Iohn. 3. 8.  
<sup>r</sup> Jer. 4. 44

<sup>s</sup> Mat. 22.  
29  
Mar. 12. 24  
<sup>t</sup> 2 Pet. 1. 9.  
<sup>u</sup> Ps. 19. 7.  
<sup>v</sup> Hag. 2. 18

<sup>w</sup> 2 Cor. 12.  
21  
<sup>x</sup> Eze. 36. 31.

The Glasse of vain-glory,

<sup>\*</sup>Ps. 50. 28 From Sermons <sup>\*</sup>reste,

<sup>I</sup>ere 3. 25. To fables prest<sup>y</sup>

<sup>y</sup>2. Ti. 4. 4 therewith thou art <sup>z</sup> in vre

<sup>z</sup>Tit. 1. 14. To prate alwayes <sup>z</sup>,

<sup>a</sup>Pro. 25. But not to praise,

28 thy God thou canst endure<sup>b</sup>.

<sup>b</sup>Esa. 1. 2. Thou yeeldest thy minde,

3. To wrath vnkinde<sup>c</sup>

<sup>L</sup>uc. 17. 18. vngodlinesse to store<sup>d</sup>:

<sup>c</sup>Iob. 36. And enuie fell

18 Thou louest well<sup>e</sup>,

<sup>Pro</sup> 26. 21. the poore thou hatest the more<sup>f</sup>,

<sup>d</sup>Pro 4. 17 In others eye,

<sup>Pro</sup> 13. 25. A mote to spie,

<sup>e</sup>Ro. 1. 29. but not a beame in thine<sup>g</sup>:

<sup>Gal</sup> 5. 21. To reprehend<sup>h</sup>:

<sup>f</sup>Eze 4. 1. And not amend

8. 4. thy selfe a sory<sup>n</sup> signe.

<sup>Iob</sup> 24. 4. Thy selfe to praise,

<sup>g</sup>Mat. 7. 3. At all assaies <sup>i</sup>,

<sup>h</sup>Rom. 2. 1 and others to disgrace<sup>k</sup>:

22 Is not to loue<sup>l</sup>,

23 But malice moue<sup>m</sup>

<sup>i</sup>Pro. 27. 2. and discipline deface<sup>n</sup>.

<sup>k</sup>Pro 4. 24. To vice a freind<sup>o</sup>

<sup>L</sup>Rom. 1. 30. And most an end

<sup>2</sup>Cor. 12. thou art a mortall foe

20.

<sup>l</sup>Iob. 4. 8. 20. 21. <sup>m</sup>1. Pet. 2. 1. <sup>n</sup>Pro. 4. 13. <sup>o</sup>5. 12.

<sup>p</sup>1. Th. 18. 40. <sup>Act</sup> 3. 14.

To

## The Glasse of vain-glory.

To vertue's lore: P

Alas therefore,

thou caus'st al thy woe.

These thinges are they that  
blinde the sight of the wise,  
'and sever them from God:

'these thinges, I saye, pervert  
a Christian<sup>e</sup>, whereby he be-  
commeth an Anti-christ<sup>v</sup>.

for he maye well be termed an  
Anti-christ, that is, not a true  
Christian<sup>u</sup>, whiche noe man  
can be, that is in life and co-  
uersation contrary to Christ<sup>a</sup>.

Alas for pittie, an vnwise man  
doth not understand this, ne-

ther doethe a foole confide<sup>r</sup>  
it, and therefore the Proph<sup>e</sup>t

sayeth, *As well the ignorant as*  
*the foolish shall perishe*. yea but

what diuersitie is betwixt the  
ignorant, and the foolish? An  
ignorant or vnwise man is he

<sup>P</sup> Iam. 4. 4

<sup>I</sup> Ioh. 2. 15

<sup>I</sup> Isa. 59. 2.

<sup>I</sup> Jerem. 25.

<sup>H</sup>os. 13. 9

<sup>M</sup>att. 14.

14.

<sup>L</sup>uc. 6. 24.

<sup>2</sup> Cor. 4. 4.

<sup>R</sup>om 1. 22

<sup>I</sup>er. 5. 25

<sup>I</sup>sa. 59. 2.

<sup>S</sup>ic. 10. 13

<sup>I</sup> Ioh. 4. 3

<sup>I</sup>o. 20. 22.

<sup>I</sup> Iohn. 4. 3

<sup>2</sup> The. 2. 4.

<sup>I</sup> Ioh. 2. 19

<sup>P</sup>sa. 92. 6

<sup>2</sup> Ps. 49. 10

## The Glosse of vain-glory,

that is without wisedome or  
knowledge<sup>a</sup>. Everye foole is  
<sup>a</sup>Eph 4. 18 vnwise<sup>b</sup>: but every one, that  
<sup>1</sup>Cor. 15. is vnwise, is not streight waies  
<sup>34</sup> is vnwise, is not streight waies  
<sup>Luc. 18. 34</sup> a starke foole<sup>c</sup>. Wilte thou  
<sup>Act. 17. 23</sup> knowe, who is ignoraunt, and  
<sup>b</sup>Ier. 4. 12. who is foolish<sup>d</sup>? I aunswere  
<sup>c</sup>Pf. 94. 8. that he is ignorāt, that know-  
<sup>Pf. 1. 92. 6.</sup> eth not himselfe, to be a Pil-  
<sup>d</sup>Psa. 14. 1 grime<sup>e</sup>, bannished from the  
<sup>Mat. 15. 14</sup> wayes of Paradise<sup>f</sup>: or that  
<sup>e</sup>Cro. 29. 15 doth not know him selfe to be  
<sup>Heb. 11. 13</sup> a meere straunger<sup>g</sup> in this  
<sup>f</sup>Gen. 3. 2. his painefull Pilgremage. But  
<sup>Luc. 10. 30</sup> he is a foole: who, though hee  
<sup>g</sup>Ephes. 2. doo knowe these thinges, yet  
<sup>12. 19.</sup> still imbraceth<sup>i</sup> these wicked  
<sup>h</sup>Mi. 2. 10 and worldlie delightes, & the  
<sup>Heb. 13. 14</sup> vaine pleasures<sup>k</sup> thereof, as  
<sup>Sir. 4. 1 2. 3</sup> though it were his owne pro-  
<sup>4. 5. 6. 7.</sup> per mansion, and continuelyng  
<sup>2. cor. 5. 6.</sup> Citie<sup>l</sup>: and never intendeth  
<sup>i</sup>1 Timot. 6. to forgoe the miseryes, and  
<sup>17. 18.</sup> vanities  
<sup>Ecl. 10. 14</sup>  
<sup>k</sup>Ia. 5. 1. 5.  
<sup>Luc. 12. 20.</sup>  
<sup>Col. 3. 1.</sup>



## The glasse of vaine-glory,

vanities of the same<sup>m</sup>, Which *Heb. 13. 13.*  
 he cloketh vnder the name & *14.*  
 title of pastimes<sup>n</sup> & pleasures<sup>o</sup>, *m Luc. 12.*  
 beeing in deede but meere va- *19.*  
 nities<sup>p</sup>, & the verie extremitie *Rom. 8. 28.*  
 of folly<sup>q</sup>: considering, that the *1 Cor. 7. 31.*  
 end of al mortall joy is mour- *Iam, 4. 4.*  
 ning, and sorrowe<sup>r</sup>. Likewise, *n Wis. 2. 6.*  
 he is ignoraunt<sup>s</sup>, that know- *o 7.*  
 eth, or beleeueth not<sup>t</sup> the *8.*  
 punishment of the wicked to *9.*  
 bee eternall<sup>v</sup>, and the ioye of *P eccles. 2. 1.*  
 the righteous everlasting<sup>u</sup>. *q Luc. 12.*  
 But he is a foole<sup>x</sup>, that al- *20.*  
 though he doe knowe, and *1 Ioh. 2. 15*  
 beleeueth it: yet to avoyde e- *Ioh. 15. 19*  
 ternall deathe<sup>z</sup>, and to at- *Ioh. 16. 20*  
 taine vnto life euer-lastinge, *Pro. 15. 21*  
 doeth not call for grace<sup>a</sup>, to *r Prou. 14.*  
 repent him of his sinnes past, *13*  
 and *17.*  
*23*  
*1 Cor. 2. 8.*  
*5 Ioh. 8. 27*  
*18.*  
*24.*

v 1 The. 1. 8. Math. 25. 41. u Renel. 21. 4. x Psal. 141 y Rom. 1. 21 z Iud. 7. 1. Th. 5. 3. a Wis. 12. 19. Rom. 7. 25.

& here-after to shew mercy to  
do iustice, & to walke with his  
<sup>b Mich. 6.</sup> God <sup>d</sup>, by whose iust iudge-  
<sup>8.</sup> mēt *both the ignorant & the fo-*  
<sup>c Psal. 49.</sup> *lish perish alike.* <sup>c</sup> wherefore let  
<sup>10.</sup> vs so beholde our selues in  
<sup>Wis. 6. 26.</sup> this Glasse of vain-glory: that  
vpon the viewe of our owne  
estate therein, we may knowe  
our selues to be but miserable,  
<sup>d Psal. 9. 20</sup> <sup>d</sup> and of no continuance, and  
<sup>Psal. 29. 6.</sup> vnderstand our sinnes & wic-  
kednes against God, to be in-  
<sup>e Isa. 59. 2.</sup> finite<sup>l</sup>, & to crie for vengeance  
<sup>f Gen. 4. 10</sup> against vs, according to our de-  
<sup>Gen. 18. 20</sup> fert<sup>f</sup>. That at length, feelinge  
<sup>g Ps. 38. 6.</sup> our own imperfections, & the  
<sup>Rom. 7. 24</sup> weight of our sinne<sup>g</sup>, we may  
<sup>Gal. 3. 22.</sup> provide aforehand, in this ac-  
<sup>Rom. 10. 4</sup> ceptable time<sup>h</sup> of our visitati-  
<sup>b Gal. 6. 10.</sup> on<sup>i</sup>, both by faithfull repen-  
<sup>Mat. 19. 44.</sup> tance, to avoide eternall death  
<sup>k Luc. 5. 7.</sup> and destruction<sup>k</sup>, which God  
<sup>Ma. b. 3. 7.</sup> hath

## The glasse of vaine-glory,

hath ordained for the wicked  
 and reprobate<sup>1</sup> children of  
 vnbeleefe<sup>m</sup>: who dandled in  
 the lappe of follye<sup>n</sup>, neuer  
 feare the fall of future incon-  
 veniēce<sup>e</sup>, til, being served with  
 the writte of present penance,  
 they find little leisure to repēt  
<sup>p</sup> And how also we may faith-  
 fully and effectually lay holde  
 of our salvation<sup>a</sup> by faith vn-  
 fained, that worketh through  
 loue<sup>f</sup>: whereby wee attaine to  
 that immortall kingdome<sup>s</sup>,  
 which God hath ordained for  
 his elect, before the foundati-  
 on of the worlde was laide<sup>t</sup>:  
 Through the merites<sup>v</sup> of our  
 Lorde and Saviour Iesu Christ.  
 To whom, with the father, &  
 the holy Ghost be all honour,  
 and glory for ever and ever<sup>u</sup>.

Amen.

<sup>1</sup> Sirac. 40

9. 10.

<sup>m</sup> Eph. 2. 2<sup>n</sup> Ec. 10. 14

Wisd. 5. 4.

<sup>o</sup> Lu. 18. 27<sup>p</sup> Mat. 25.

12.

Luc. 12. 19

Luc 12. 46

<sup>q</sup> Eph 2. 8.<sup>r</sup> 1 Tim. 1. 5<sup>s</sup> Gal. 5. 6.

Iam. 2. 26

<sup>s</sup> Dan. 3. 10<sup>t</sup> Mat. 25

34

<sup>v</sup> 1 Tim. 19

1 Pet. 1. 3.

Gal 3. 19.

Reue 5. 9.

<sup>u</sup> Timi. 1. 17

This is the iudgement of all flesh:  
*Thou shalt die the death.*  
 Heb. 6.27.



Death is the hyre of sinne: behold:  
 The wicked haue no rest,  
 But vnto them that loue the Lord,  
 It turneth to the best.





The Complaint of a sorrowful soule, that loathing his earthly tabernacle and bewailing the miseries of this life, desireth to bee dissolved, and to bee with Christ.

Out of S. Augustines prayers, the 20, chapter therof. Faithfully translated into English verse, by

W. P.



Et mee depart in peace<sup>a</sup>, <sup>a</sup>Luc. 2. 29

O Lord, I daily grone,  
And loath this life<sup>b</sup> lead <sup>b</sup>Iob 3. 20.

O help that I were gon.

In mischiefes manifolde,

my Pilgrimes<sup>c</sup> part I play :

Oh then that I dissolved were,

to liue with Christ for aye<sup>d</sup>.

<sup>c</sup>Pf. 39. 1.

21

Heb. 11. 13

<sup>d</sup>Phil. 1. 23

<sup>e</sup>Iob. 14. 1.

<sup>f</sup>Pfal. 39. 6

<sup>g</sup>Gen. 6. 5.

O miserable life<sup>e</sup>

and transitory plaine :

Vncertaine<sup>g</sup>, fully fraught

with sorrowes, grieve and paine:

O life polluted oft,

that doe my deedes display:

D 5

Ob

Oh then that I dissolued were,  
to liue with Christ for aye.

<sup>i</sup> Esa. 47. 7 This life is Queene of pride<sup>i</sup>  
<sup>k</sup> 2. Thes. 2. that errors <sup>k</sup> foule dooth breede,

11. A wretched state that is,

<sup>l</sup> Gal. 2. 19 no life, but death <sup>l</sup> indeede:

<sup>m</sup> 2. Sam. 14 We yeeld to Natures <sup>m</sup> want,

Heb. 9. 27. and sundrie wayes decay:

<sup>n</sup> Eccle. 4. 3. Oh then that I dissolued were,

<sup>o</sup> Dent. 22 to liue with Christ for aye.

15.

<sup>p</sup> Iob. 3. 3. Is this a life (trow ye)

<sup>q</sup> 1. Reg. 8 wherein we plunge <sup>n</sup> in paine?

37 Puft vp <sup>o</sup> with euery ioye,

<sup>r</sup> Mat. 20 and snibde<sup>r</sup> with greefe again:

12 With foggie aire infect<sup>r</sup>

<sup>s</sup> Amos 4. 8. and parcht with heate of daye:

<sup>t</sup> Ier. 5. 28 Oh then that I dissolued were,

<sup>u</sup> Mat. 6. 15. to liue with Christ for aye.

<sup>v</sup> Isai. 58. 5.

<sup>w</sup> Eccl. 2. 2. With feeding fat we growe,

<sup>x</sup> Sirac. 30. with fasting long as leane:

31. 22. 23. With myrth we mounting are <sup>r</sup>,

24. with sadnesse drouping <sup>r</sup> cleane.

<sup>y</sup> Psal. 69. 1. With care consumed quite <sup>s</sup>,

23. 4. our weakenesse <sup>t</sup> hath no staye:

Oh then that I dissolued were,

to liue with Christ for aye.

## The glasse of vaine-glory.

As wealth doth prick in pride<sup>v</sup>  
 so want doth cause dismay<sup>u</sup>:  
 Youth<sup>x</sup> bolt vpright wee see,  
 and crooking age decay.  
 With sicknesse sore we breake,<sup>y</sup>  
 with sorrowe soone awaye,  
 Oh then that I dissolued were,  
 to liue with Christ for aye.

When raging death doth sweep<sup>z</sup>  
 and quench our pleasures vaine<sup>a</sup>,  
 It makes an ende of all at once,  
 and lets no whit remain:  
 That past, it had not beene,  
 a man may surelie say<sup>b</sup>:  
 Oh then that I dissolued were,  
 To liue with Christ for aye.

This vitall<sup>c</sup> death of ours,  
 and mortall<sup>d</sup> life with woe<sup>e</sup>  
 Replete (O cursed case)  
 and yet a greife to show,  
 How many inward<sup>f</sup> in sinne  
 she lureth to her pray<sup>g</sup>:  
 Oh then that I dissolued were,  
 to liue with Christ for aye.

And though the blindest man<sup>h</sup>,  
 may soone espie this geare:

<sup>v</sup>Deu. 6. 12<sup>u</sup>Iacob. 1.<sup>x</sup>Pro. 10. 6<sup>y</sup>Psal. 37.

2.

Iob. 30. 15

16

Ibid. 23.

<sup>z</sup>Luc. 12.

20.

<sup>a</sup>Iob. 7. 11.

1.

Psa. 37. 33

<sup>b</sup>Iob. 20. 6

Psa. 37. 35

<sup>c</sup>2. Sa. 14. 1

14. 2

<sup>d</sup>Reue. 1. 2<sup>e</sup>Iob. 14. 1.<sup>f</sup>2. Tim. 4.

10.

Ephes 2. 3.

1 Io. 2. 15.

1. Tim. 6. 9

<sup>g</sup>Prou. 14.

27.

<sup>h</sup>Ezech. 7.

19.

Mich. 6. 10

Yet

<sup>i</sup>Renel. 17 Yet with her golden cup<sup>i</sup>,  
2.3.4. which she in hand doth beare

<sup>k</sup>1. Cor. 1. She makes a meany drinke,  
17. 18. their follie to<sup>k</sup> bewraie:

<sup>l</sup>Mat. 6. 24 Oh then that I dissolued were,  
<sup>Luc.</sup> 16. 13 to liue with Christ for aye.

<sup>m</sup>Ioha. 15.

18, 19. 20. O rare and happie men,

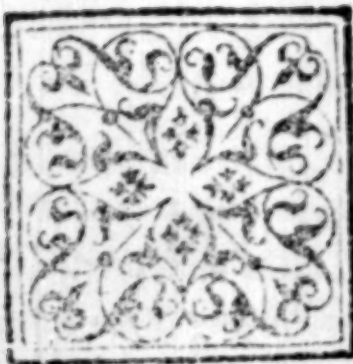
<sup>n</sup>Tit. 9. 9. that do despise her draught,<sup>m</sup>

6.7. Her pleasures vaine eschew,

<sup>o</sup>Luc. 5. 1. and shunne her snares vncaught,

<sup>Eccl.</sup> 5.9. Least they by her deceaude,  
deceaue themselues I say:

Oh then that I dissolued were,  
to liue with Christ for aye.







The translator to  
the Reader.



Here Nouissima, or  
the last things (men-  
tioned, as well in  
Deut. as by the Sonne  
of Syrach) are in number foure, to  
wit, Deathe, Iudgement, the  
Paines of Hell, and the Ioyes  
of heauen: and hauing now out  
of S. Augustine, sufficiently in-  
treated of Death, iudgement,  
and Hell, I thought it necessary to  
deliuer likewise (out of the same  
Author) vnto the repentaunt Rea-  
der some tast of the ioyes Celestiall,  
to inflame his mind with an earnest  
desire, and a longing after his hea-  
uenly inheritance, and continuing  
Countray, the Citie of the greate  
King, that supernall Ierusalem  
and

## TO THE READER.

and mother of vs all, whereby the  
 fleshly desire of carnall men (which  
 is corrupt frō their youth vpwārd)  
 and the loue of the world (which is  
 a loathing of God) might happilie  
 be quenched in comparison of that  
 infinit ioy and glorie that shal bee  
 reuealed vnto vs. Therather for  
 that euery thing naturally con-  
 teth his complement and chiefeste  
 happinesse, which the Philosophers  
 call Summum bonum, and is  
 no where to bee either had or hoped  
 for, but in that heauenly habitati-  
 on the fulnesse of our ioye purcha-  
 sed by Christ, promised by Scrip-  
 ture: and contayned in this song of  
 Sion which I haue heere translated  
 out of S. Augustines booke of  
 Prayers, Chap. 24. into Englishe  
 meter, quoted and confirmed by  
 the testimonie of the word (though  
 in deede it be of it selfe nothing els  
 but

63  
TO THE READER.

but an abridgement of sundry places of Scripture, curiously collected and cunningly couched together for that purpose,) as the learned reader may easily perceave. Wherefore, I have as neare as I could possible, followed the very wordes of mine Authour, contrarie to the minde of the Poete that sayeth: Nec verbum verbo curabis reddere fidus interpres. though I could not attaine to his perfection and gravity, notwithstanding my hope is, that my will may supplye my want therein, with the godlye Reader, that liketh the sence of the minde, better than the sounde of the eare. And therefore

simply singeth this

Psalme

of Sion, in this his wofull captivity and banishment,  
as followeth.

O Mo-

- <sup>a</sup>Gal. 4. 26. **O** Mother deare Hierusalem<sup>a</sup>,  
<sup>b</sup>Chr. 9. 6. Iehouas throne<sup>b</sup> on hie:  
<sup>c</sup>Rev. 20. 11 **O** sacred Citie,<sup>c</sup> Queene<sup>d</sup>, and  
<sup>e</sup>Eph. 2. 19 of Christ eternally. (wife  
<sup>d</sup>Pf. 43. 11. My hart<sup>f</sup> doth long to see thy face,  
<sup>e</sup>Eph. 5. 32 my soule doth still desire<sup>g</sup>  
<sup>f</sup>Apoc. 9. 7. Thy glorious<sup>h</sup> beauty to beholde,  
<sup>f</sup>Pf. 16. 11. my minde is set on fire<sup>i</sup>.  
<sup>g</sup>Pf. 67. 1. O comely Queene<sup>k</sup> in glory clad<sup>l</sup>,  
<sup>h</sup>42. 1 in honour<sup>m</sup> and degree<sup>n</sup>:  
<sup>h</sup>26. 8 Al faire<sup>o</sup> thou art, exceeding bright<sup>p</sup>,  
<sup>i</sup>73. 23 no spot<sup>q</sup> there is in thee.  
<sup>i</sup>Pfal. 84. 2 O pierlesse dame and daughter faire  
<sup>k</sup>Cant. 1. 4. of loue<sup>r</sup>, without annoy.  
<sup>l</sup>Reuel. 12. Triumphe: for in thy beauty braue,  
<sup>l</sup>1. the king doth greatly ioy<sup>s</sup>.  
<sup>m</sup>Pfal. 45. Thy port, thy shape, thy stately grace<sup>t</sup>,  
<sup>m</sup>11. 15 thy fauour faire in deede:  
<sup>n</sup>Soph. 3. Thy pleasant hiew and countenance,  
<sup>n</sup>20 all others doth exceede<sup>u</sup>.  
<sup>o</sup>Cant. 4. 7. What is thy welbeloued mate  
<sup>p</sup>Esay. 60. thou fairest<sup>v</sup> of thy kind?  
<sup>p</sup>1. 2. 3 My loue is white and ruddie both<sup>w</sup>,  
<sup>q</sup>Eph. 3. 27 of thousands chiefe assignd.  
<sup>r</sup>Pf. 45. 15. For as the pleasant appletree<sup>x</sup>  
<sup>r</sup>Pfal. 45. amid the Forest greene  
<sup>r</sup>11. Surmounts the rest: so fares my loue,  
<sup>s</sup>Cant. 4. 1. the  
<sup>s</sup>2. 3. 4. 5. 12. 13. 14. 15. <sup>t</sup>Pfal. 45. 2. <sup>v</sup>Canic. 3. 6.  
<sup>s</sup>Ibidem. 10. 11. 12. 13. <sup>x</sup>& 2. 3.



the sonnes of men betweene.

His shadow mee doth couer quite,  
where vnder I do sit :

His fruit is sweete and pleasant both  
my mouth desireth it. *y Cant. 5. 4.* 5.

My welbeloued mate did put,  
his hand within my doore *y*: *2. 1. Tim. 3.* 15.

Therefore in him my Lord *z* and life *a*, *a Ph. 1. 21.*  
my ioy *b* encreaseth more. *b Can 5. 4.*

I sought him in my bed my ioy *c*, *c Can. 2.*  
alas for lone I die *d*: *d Can. 5. 8.*

I sought him oft, and now behold,  
I found him presentlie *e*. *e Can. 3. 4.* *f Reuel. 7.*

Now will I holde him fast indeede,  
till he bring me vnto *g* *g Esa. 49.* 15. 16

My mothers house and chambers faire  
I will not let him go. *h ps. 26. 8.* 10.

For there his dugs *f* aboundantly  
I hope to sucke: and there *i* *i* 27 4  
84 4

I shalbe sure to rid my selfe  
from hunger *g*, thirst, and feare. *Reue. 21. 4*  
1. Cor. 2. 9.

O then thrise happie, should my state,  
in happinesse remaine: *Esa. 64. 4.*  
*k Re. 21. 25*

If I might once thy glorious seate *h*,  
and princely place *i* attaine. *l* 21. 18  
*m Io. 14. 2.*

And view thy gallant gates *k*, thy wals *l*,  
thy streates and dwellings *m* wide, *n 1. Cor. 13.* 12.

Thy noble troupe of Citizens,  
and mightie king *n* beside. *Reue. 22. 4*  
21 19.

Of stones full precious are thy towres,  
thy *o* 20.

21. thy gates of pearles<sup>a</sup> are told,  
 P 19.1.3. There is that Alleluia<sup>p</sup> sung  
 9 21. 18. in streates of beaten gold<sup>9</sup>.  
<sup>r</sup>Reve. 21. Those statelie buildings<sup>r</sup> manifold  
 vers. 12. on squared stones doe rise<sup>r</sup>:  
 f 16. With Saphyrs<sup>s</sup> deckt, & loftie frames  
 s 14. enclosed Castle wise.  
<sup>r</sup>vers. 27 Into the gates shall none approach,  
 Phil. 4.3. but honest pure and cleane<sup>r</sup>:  
 Reve. 5. No spot, no filth, no lothsome thing,  
 20. 2 shall enter in (I meane.)  
<sup>v</sup>Gal. 2.6 O mother deare Ierusalem,<sup>v</sup>  
<sup>u</sup>Pf. 122.1 the comfort of vs all:  
<sup>x</sup>Can. 4.10 How sweete thou art and delicate<sup>x</sup>  
 11. no thing shall thee befall.<sup>7</sup>  
 12 That heere on earth we suffer oft,  
<sup>v</sup>Es. 35.10 poore wretches, that behold  
 25060.20. This world in sorrow soult<sup>c</sup>, and masse  
 7 2 4 of mischeifes manifold<sup>r</sup>:  
 Phil. 1.23. In thee, Ierusalem. I say,  
<sup>a</sup>Reve. 21 no darkenesse dare appeare<sup>a</sup>,  
 23. No night, no shade, no winter foule:  
 24. no time doth alter there.  
 25. No candle there, no moone to shine  
 22.5 no glitteringe starre to light:  
 Esa. 60.1. But Christ of righteousness the king  
 2 for ever shineth bright<sup>b</sup>,  
 3. The lambe vn spotted<sup>r</sup> white & pure,  
 5. to thee maie stand in lieu:  
 19 20  
 Reve. 22.3. <sup>b</sup>45. <sup>c</sup>Reve. 21.23.

<sup>d</sup> *Reuel. 12*

Of light so great: thy glory is  
 this heauenly king to view<sup>d</sup>  
 He is the king of kings<sup>e</sup> beset  
 amidst his seruaunts<sup>f</sup> fright.  
 And they his happie household all  
 do serue him day and night<sup>g</sup>.  
 There, there the quiers of angels<sup>h</sup> sing,  
 there the supernall fort  
 Of citizens (that hence are rid  
 from daungers deepe) do sport<sup>i</sup>.  
 There be the prudent Prophets all,  
 The Apostles six and six<sup>k</sup>,  
 The glorious Martyrs on a row<sup>l</sup>,  
 and Confessors betwixt.  
 There doth the crew of righteous men  
 and matrons all confiste,  
 Yong men & maids that here on earth  
 their pleasures did<sup>m</sup> resiste,  
 The sheep and lambs that hardly scape  
 the snares of death and Hell<sup>n</sup>  
 Triumph in ioy euerlastingly  
 whereof no tongue can tell<sup>o</sup>  
 And though the glory of each one  
 doth differ in degree<sup>p</sup>,  
 Yet is the ioy of all alike,  
 and common: (as we see)  
 VVhere loue and charitie do raigne,  
 and Christ is all in all<sup>i</sup>

4.

<sup>e</sup> 1. 5.

17. 14.

19. 16.

<sup>f</sup> 1. 13.<sup>g</sup> 4. 10. 11*Eesai. 6. 3.**Ren. 7. 15.**Ren. 5. 10.*

11. 12.

13. 14.

<sup>i</sup> *Luc. 16.*

22.

*Rec. 6. 9.*

7. 14. 2. 66

<sup>k</sup> 20. 14.

21. 2. 4

<sup>l</sup> 20. 4.

6. 9.

7. 6.

9. 7.

8. 9. 10. 15.

<sup>m</sup> *Ro. 13. 13*<sup>n</sup> *Re. 19. 1.*

2. 3. 4. 5. 6.

7. <sup>o</sup> *1. Cor.*2. 9. *Esa. 64*4. 1. *Cor.*

VVhom 15. 42.

*Mat. 11. 12. <sup>q</sup> 20. 9. 25. 34. Ren. 7. 4. 5. <sup>r</sup> 1. 10. 4. 7. 8.*<sup>s</sup> *1. Cor. 12. 6. 13. 2.*

1. Io. 3. 2. Whome they most perfectly behold  
 1. Ioh 4 19 in glory spirituall<sup>s</sup>.  
 Esay. 6. 3. They loue they praise: they praise they  
 1. Ren. 5. 9. they holy holy, crie: (loue:  
 14. 3 They neither faint, nor toile, nor ende,  
 y Ps. 30. 15 but laude continually<sup>v</sup>.  
 u Ro. 8. 23. O happy hundred times were I,  
 36. If after wretched daies<sup>u</sup>,  
 2. Cor. 4. 10 I might with listening eares conceaue,  
 1. The. 3. 3. those heauenly songs of praise,  
 Iob. 7. 1. Which to the eternall King are sung,  
 x Renel. 19 by heauenlie wights aboue:  
 1. 3. 4 By sacred soules and Angels sweete,  
 5. 6. 7 to *IOVE* the God of loue<sup>x</sup>.  
 Ps. 147. 1. But passing happie were my state  
 148. 1. might I be worthie found,  
 2. To waite vpon my king my God,  
 3. his praises there to sound:  
 4. And to enioy my Christ aboue<sup>y</sup>  
 5. his fauour and his grace<sup>z</sup>,  
 Psal. 149. According to his promise made,  
 y Phil. 23. (which heare I enterlace)  
 Coloss. 3. 1. O fasher deare (O he) let them,  
 z Psal. 4. 7. whome thou hast put of olde  
 To me, be there where so I am,  
 my glory to beholde:  
 Which I with thee afore this worlde  
 was laid in perfect wise  
 u Io. 17. 24. Haue had: from whence the fountaine  
 b Io. 1. 16. of glory doth arise<sup>b</sup>, (great  
 17. Again<sup>e</sup>



Againe, If any man will serue,  
 then let him followe mee,  
 For where I am (be thou right sure)  
 there shall my seruauant bee.  
 And still If any man loue mee,  
 him loues my father deare,  
 Whome I do loue, to him my selfe  
 in glory will appeare.  
 O lighten thou my hart and mind<sup>b</sup>  
 that I may now be bolde<sup>i</sup>  
 From faith to faith ascending vp<sup>k</sup>,  
 thy glory<sup>l</sup> to behold:  
 And so in Sion<sup>m</sup> see my king,  
 my God my Lord and all<sup>n</sup>:  
 Whome now as in a glasse I see,  
 then face to face I shall<sup>o</sup>.  
 O blessed are the pure in hart,  
 their soueraigne they shall see<sup>p</sup>:  
 And they most happy heauenly wights<sup>q</sup>  
 that of his householde bee<sup>r</sup>.  
 Wherefore O Lord dissolue my bonds,  
 my giues and fetters strong<sup>s</sup>  
 For I haue dwelt within the tents  
 Of cedar<sup>t</sup> ouerlong.  
 And graunt, O God for Christ his sake  
 that once deuoide of strife<sup>s</sup>:  
 I may thy holy hill attaine,  
 to dwell in all my life.

<sup>q</sup>Io. 12. 26.

<sup>r</sup>Io. 14. 21.

<sup>s</sup>Esay. 60.

19.

<sup>t</sup>Ro. 8. 15.

Gal. 4. 5

6.

<sup>u</sup>Eph. 4. 13.

15

<sup>v</sup>Io. 17. 24.

<sup>w</sup>Psa. 132.

15

<sup>x</sup>1. Cor. 13.

12

Reu. 22. 4.

Eph. 2. 9.

<sup>y</sup>1. Cor. 13.

12.

1. Io. 3. 2.

Math. 5. 8.

Psal. 84. 5.

<sup>z</sup>Phil. 1. 13.

23

Psal. 102

20

<sup>aa</sup>Psa. 120. 5

6.

<sup>ab</sup>Re. 21. 4.

With Esai. 25. 8.

Reu. 7. 17. Psal. 141. Luc. 1. 75. Psal. 27. 4. Reu. 4.

8. 7. 11. 12. 19. 1. 2. 6.

With Cherubins and Seraphins  
and holy soules of men :  
To sing thy praise O Lord of hostes  
for euer and euer. Amen.

FINIS.



